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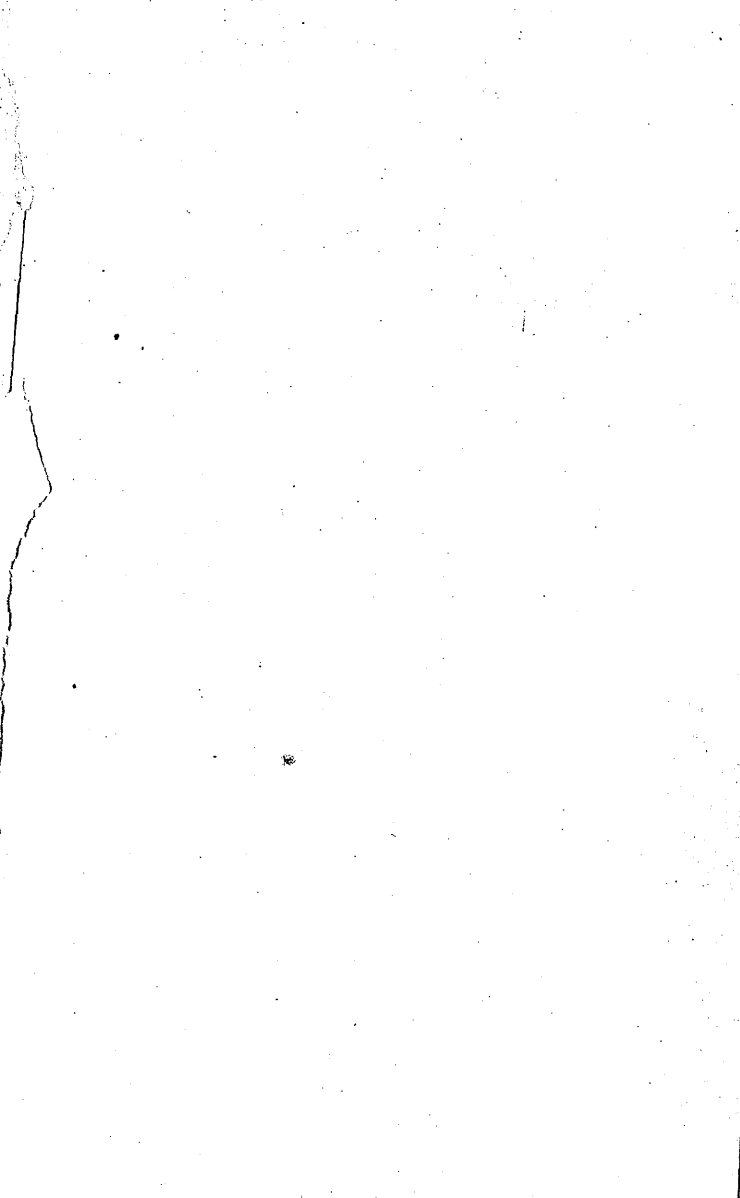
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A
SELECT SERIES,
BIOGRAPHICAL, NARRATIVE,
EPISTOLARY,
AND
MISCELLANEOUS;
CHIEFLY THE PRODUCTIONS OF
EARLY MEMBERS OF THE SOCIETY OF FRIENDS;
INTENDED TO ILLUSTRATE
THE
SPIRITUAL CHARACTER OF THE GOSPEL OF CHRIST.

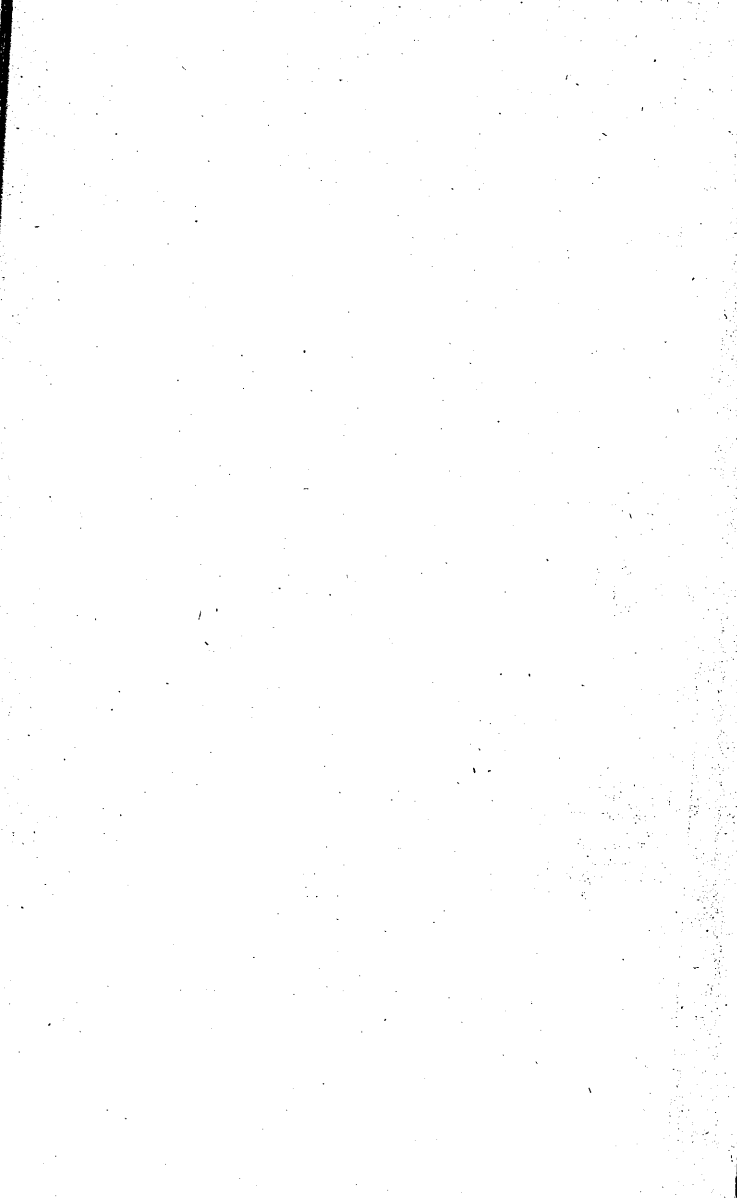
First Edited by the late
JOHN BARCLAY.

The kingdom of God is not in word but in power.—1 COR. IV. 20.

VOL. VIII.

LONDON:
CHARLES GILPIN,
BISHOPSGATE WITHOUT.

MDCCCLV.



SOME ACCOUNT

OF THE

LIVES AND RELIGIOUS LABOURS

OF

SAMUEL NEALE,

AND

MARY NEALE,

FORMERLY MARY PEISLEY,

BOTH OF IRELAND.

A New Edition, considerably enlarged.

"Be ye followers of them who through faith and patience inherit the promises."—
Heb. vi. 12.

"By humility and the fear of the Lord are riches, honour, and life."—Proverbs
xxii. 4.

"Blessed is the man that heareth me (Wisdom), watching daily at my gates, waiting
at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of
the Lord."—Proverbs viii. 34, 35.

LONDON:

C. GILPIN, 5, BISHOPSGATE STREET WITHOUT.

1845.

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LONDON :
RICHARD BARRETT, PRINTER,
MARK LANE.

P R E F A C E.

THE present volume contains a re-print of the Lives and Religious Labours of Samuel and Mary Neale, formerly Mary Peisley, of Ireland,—the former from the First Edition which was published at Dublin in 1805; the latter from that of 1795, also published at Dublin. Considerable additions to Samuel Neale's Journal have been introduced from the original manuscript, and from his unpublished Letters; many valuable Letters of Mary Peisley's have also been added from the private collections of various Friends who have kindly furnished them.

After stating thus much, it seems due to inform the Reader, that as it was the humble endeavour of the Editor (A. R. Barclay), according to ability received, to carry on the design of his late dear brother J. B. in continuing the SELECT SERIES, for the revival of the ancient way-marks and the upholding of the pure testimony of the Truth as embraced by the faithful of former generations, and still delivered to us their successors—and the union of these two valuable Journals being not only intended by J. B., but it appears also to have been anticipated by S.

Neale himself—he (the Editor) was encouraged to prepare the whole of the Work, and had committed a part (S. Neale) to the press, when, in the ordering of inscrutable Wisdom, he was removed from works to rewards early in the Second Month last, proving the necessity for diligence in that allotment of service required at our hands by the Great and Good Master! But the Work being so far completed, it seemed desirable that it should be carried on and finished, which has been done as nearly according to his design as could be,—and it is sincerely hoped, that the united examples of these faithful servants, in humility and devotedness to the Best of masters, may encourage and animate others to seek for ability to “follow their faith, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever!”

8th of Fifth Month, 1845.

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SOME ACCOUNT

OF THE

LIFE AND RELIGIOUS LABOURS

OF

SAMUEL NEALE,

WHO DIED AT CORK IN IRELAND IN THE YEAR 1702.

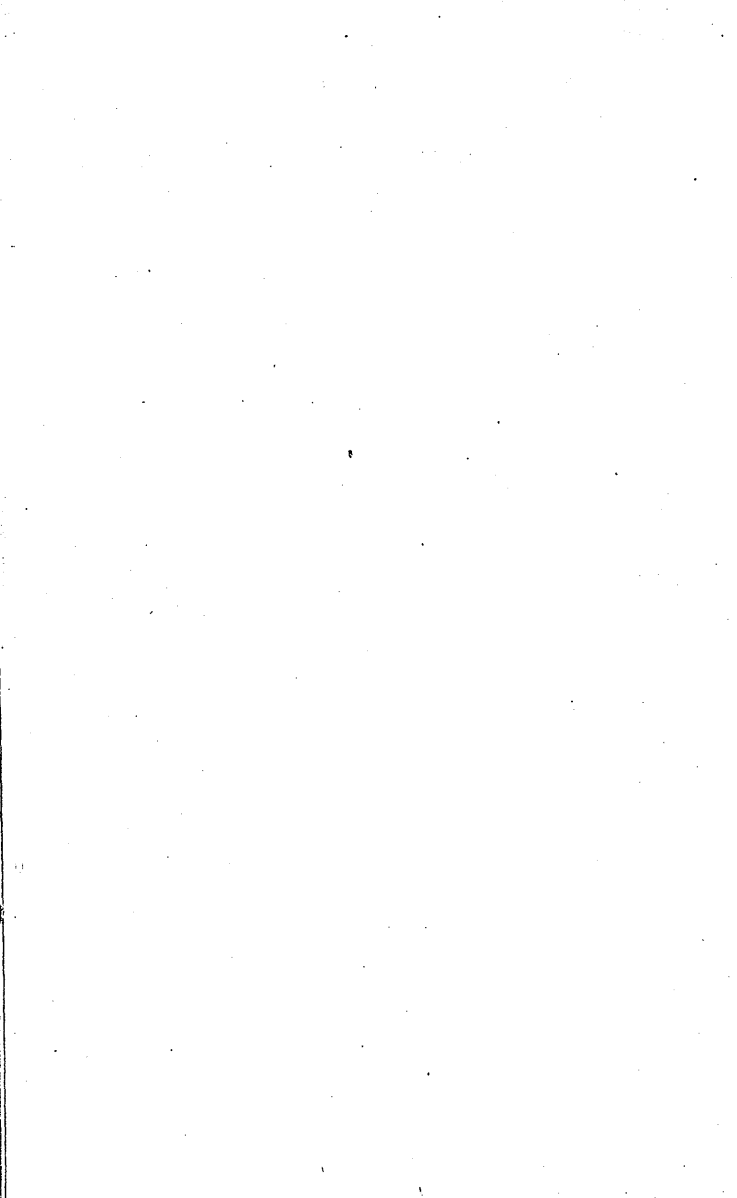
WRITTEN BY HIMSELF,

TOGETHER WITH LETTERS ADDRESSED TO HIS FRIENDS.

A New Edition, considerably enlarged.

LONDON:

1845.



PREFACE

TO THE

FIRST EDITION.

It is hoped that the extracts contained in this little volume; taken from journals and other manuscripts of our late Friend, may if seriously perused, be found instructive. Although written in great simplicity, yet it is evident they proceeded from a mind under the influence of Divine Love, so operating as to preserve in humble dependence upon its holy efficacy, and producing the language of, "Glory to God in the highest, and on earth peace, good will towards men."

They are published with the view of preserving and rendering useful such parts of his writings, as were thought most likely to impress the reader with a sense of the goodness of the Most High towards the workmanship of his hands; and to draw into a consideration of the operation of His Grace, "that bringeth salvation, and hath appeared unto all men," which as co-operated with, is found to be a convincing, converting, efficacious principle; of which the example before us is a striking instance. This Grace is the appointed means whereby all may be

brought out of darkness, into marvellous light ; and unto the saving knowledge of “the only true God, and Jesus Christ whom he hath sent.”

Seeing the advantage of an early and entire surrender to heavenly visitation, (whether it be more powerful as in this instance, or as a “seed,” “the least of all seeds,” which if suffered to grow, would gradually produce a change equally happy) let a wise choice be made ; and the danger of protracting the essentially necessary work of the soul’s salvation averted ; that whether in youth, mature age, or advanced life, the affecting language may not impress the mind, “the harvest is past, the summer is ended, and I am not saved.”

“The memory of the just is blessed,” and the relation of their experiences may encourage the Christian traveller steadily to persevere in faith and patience to the end ; that so his termination here may be peaceful, and his change glorious.

THE LIFE OF SAMUEL NEALE.

CHAPTER I.

SAMUEL NEALE—HIS EDUCATION—EARLY LIFE—
POWERFUL VISITATION OF DIVINE LOVE—AND
CONVERSION—HIS APPEARANCE IN THE MINISTRY.

I WAS born in the city of Dublin, the 9th day of the Ninth Month, 1729. My parents were Thomas and Martha Neale, who removed shortly afterwards into the compass of Edenderry Monthly Meeting. About the sixth year of my age, my mother died; soon after, my father removed to America, and left me, with a brother and two sisters, under the care and guardianship of my uncle and grandmother; who were very tender of us, gave us such schooling as that neighbourhood afforded, and took care of our morals and conduct. In a few years my grandmother died, and left us under the care of our uncle; who removed to Christians-town, in the county of Kildare. My grandfather had purchased an estate, which he left to me, if I should survive my father, which accordingly came to pass, he dying when I was about seventeen years of age.

In my early years, though deprived of my parents, the Lord my God was near, and took me up, and at times moved upon my spirit and melted my heart, before I well knew what it was that affected me.

When very young and capable of reading the Scriptures, and other writings tending to instruct me in that which was good and profitable, I felt my spirit tendered; and I enjoyed a sweetness of mind that made me very sedate and grave, and often the tears would run down my cheeks. In these seasons I felt myself very comfortable; and had a belief that I was seen by the all-wise Creator, who knew all things: but such impressions soon wore off, and the levity of my natural disposition got into dominion, when amongst my play-fellows.

Thus I went on for some time; when I was attacked by the small-pox: it reduced me very low, and few thought I should recover. In this disorder, I thought I was not fit to die, and therefore entered into covenant, that if the Lord would bring me through, I would be more careful of my words and actions than ever I had been before. I still remember some of the prospects I had when lying on that sick bed: but it pleased infinite Goodness to raise me up. I was then about my twelfth year; and after this, though I often remembered my covenant, yet my natural propensity to youthful follies and amusements prevailed much, and stifled the good resolutions I had formed; so that, not keeping to the sense that was awakened in my mind, I too much forgot the visitations with which I had been favoured from the gracious Hand of merciful help: and not being enough restrained, I took liberties in hunting, coursing, and shooting, whereby I was introduced into unprofitable company, which often lays a foundation for repentance. As I grew in years my passion for these amusements increased, so that I was hurried on, as with a torrent, into irregularities that lead to the chambers of death.

Thus I continued till my father's death, which as already mentioned, was about my seventeenth year ; near which time I had a dawn of sense given me, that my life was very unprofitably spent. I knew but little of business, and was desirous of being placed in some line of life, by which I might be enabled, in addition to my income, to live respectably amongst men, and follow up some occupation, so as to be kept out of idleness : in consequence whereof, when about eighteen years of age, I was placed with a merchant in Dublin, a very sensible humane man, to serve him till I should be twenty-one. In this situation I was as much, or more exposed than before ; for having money of my own, I contracted acquaintance with many young people in that city, very injurious to my growth in that which was good. Being remarkably active and strong, and excelling most in a variety of bodily exercises, it made me vain ; and emulation prompted me to endanger my health, by abusing the strength with which Providence had endued me for better purposes.

In this time of servitude I got intimate with several young men in the college, I believe some of the most moral that were there ; and I took liberties inconsistent with the principles in which I was educated. We sometimes frequented the play-house, and after these amusements, when on my return home, O ! the anxiety and remorse that covered my mind and overwhelmed my spirit !

I was then willing to covenant to be more careful in future, and avoid what now seemed so distressing : but when those seasons of diversion approached, I felt my inclination to arise with redoubled strength, and my passion for gratifying it, like an irresistible torrent, insurmountable : so I went, like a man

bereft of understanding. When all was over, I was ready to accuse myself as one of the weakest of mortals, and to deplore my unsteadiness and want of resolution.

Thus I continued for a considerable part of the three years I spent in Dublin sinning, and deploring my weakness and the commission of those things that afterwards stung like a serpent and bit like an adder. At particular times when sitting in meetings, I was sensible of the virtue of Truth, and was very much brought down and humbled in my mind: but my associates would cry out, 'This is a religious fit,—come let us take a coach and go to the Park, Black-rock, or some such place, and drive it away.' Thus the convictions of the good Spirit were counteracted by those who were not subject to its government, but were agents to him, who rules in the children of disobedience, and keeps in bondage and darkness.

I remember in an afternoon meeting a valuable Friend was concerned to speak in a prophetic line,—that the Lord would visit the youth, and pour forth of his Spirit upon them, and raise up Samuels for Himself. I thought she looked steadily towards me, and her words made a deep impression on me. But endeavours were used that same evening to eradicate these impressions, which through weakness and frailty were but too successful; so that I feared I should never be able to stand my ground, and was almost persuaded to give over striving. But my gracious and good Lord still followed me with his loving-kindness, and at times created a hope that I might overcome the enemies of my own house: and in time, blessed be his holy Name, I felt strength to resist their wiles and insinuations;—but alas! I had many combats.

I well remember a remarkable dream, which had a very great effect upon me:—I thought the enemy of all good came and attacked me violently, that we wrestled a considerable time, and I was in great conflict; he brought me to my knees, but still could not throw me down, and after much struggling he vanished. I awoke, and my shirt was as if dipped in water, from the agony of this conflict; though I was young, it made a great impression on me, and since that time I have seen my dream fulfilled. But for the interposition of the Lord's mercies, I should have been long since overthrown, and become a cast-away:—great are His mercies,—He still continues to be long-suffering, and abundant in goodness and truth to poor rebellious man: striving by His good Spirit to draw him from sin and iniquity, and calling him as out of Egyptian darkness and bondage, to come into the glorious liberty of being his son;—as is expressed in sacred writ, “Out of Egypt have I called my son.” Though this alludes to our blessed Lord's coming out of Egypt, when his life was sought by Herod, it also may be applicable to mankind in general, in sin and in their natural state, which may be justly styled Egyptian darkness and bondage;—to whom the call is, by the Spirit of our Lord Jesus, to come out of this sinful state, witness the new birth, and be baptized by His pure spiritual baptism, that of the Holy Ghost and fire; which purges the floor of the heart, brings into newness of life, and makes it a temple where acceptable prayer is offered up, by the power and excellent working of the pure Truth, which prepares every acceptable sacrifice, in our devotion and religious exercises during our pilgrimage through this world.

Thus I went on, between hope and fear, the

remainder of my apprenticeship ; my frailties often precipitating me to the verge of ruin.

During this time I had a visitation from the Most High, by a fever and ague, which brought me very low ; my former covenant appeared fresh in my remembrance, and I was now afraid to ask, because before I did not perform. I continued for some time in a low condition, until infinite Goodness restored me once more to health, to try my fidelity ; but, to my shame and confusion, I ran into greater evils than ever : thus ungrateful and hardhearted, I could fully subscribe to that declaration, "The heart of man is deceitful above all things, and desperately wicked :"—I seemed running the full length of my chain.

My conviction and remorse were at times strong ; but company and the levity of my temper quenched these convictions, and I went on towards destruction, in rebellion and disobedience against the divine Monitor, which, in boundless mercy, still followed me.

I continued in this state until I was my own master ; when, intending to pay a visit into Munster, to form acquaintances and follow some business, I prepared for my journey, equipped like a young man of the world, had a livery servant, and set forward in good spirits on my expedition. As I passed along, I called at Paddock, where Mary Peisley lived, to inquire after her health and that of the family : my uncle Samuel Neale accompanied me. We made some little stay there, and I found myself delighted with their instructive conversation : it sunk into my mind beyond what was common ; and when we left the place, I remarked how pleasing such company and conversation were, compared with what was generally to be met with.

I pursued my journey to Limerick, where I stayed some days with my relation John Taverner: here I fell into very dissipated company, old acquaintances that I had in Dublin. From thence I proceeded to Cork, and on the road felt my mind impressed with solid reflections, which I have since thought preparatory to what soon followed; for I was conscious that my weakness and frailties were great, my time running swiftly away, and I was irresolute with respect to standing against temptation and the allurements of sin, and sin-pleasing pleasures. In this disposition I reached Cork, and there mingled with my old acquaintances, and got new ones.

I remember being at a play one evening, up late that night, and lying pretty long next morning, which was First-day, an acquaintance asked me to go to meeting, and at the same time informed me there were strangers to be there, telling me who they were; I said I would, for at my worst state I generally attended meetings. So to meeting I went, and it was a memorable one to me: for in it my state was so opened to that highly favoured instrument in the Lord's hand, Catherine Payton (who with my beloved friend Mary Peisley were visiting the churches,) that all I had done seemed to have been unfolded to her in a wonderful manner. I was as one smitten to the ground, dissolved in tears, and without spirit. This was a visitation from the Most High, beyond all others that I had as yet witnessed; I was so wrought upon by the power and Spirit of the holy Jesus, that like Saul, I was ready to cry out; "Lord, what wouldest thou have me to do?" I was almost ashamed to be seen, being so bedewed with tears, and slunk away from the meeting, to get into a private place. I joined company with a

religious young man, and forsook my gay companions and associates, who beheld me with astonishment. The change was very rapid, and my doubts and fears respecting myself were very great, so that I could not trust myself in my former company, lest my innumerable frailties should prove too powerful for all my good resolutions. So I abode still and quiet, and kept near these messengers of glad tidings to me. I went with them to Bandon and Kinsale; and the same powerful dispensation of divine virtue followed me, breaking in upon me, and tendering my spirit in a wonderful manner, in public meetings as well as in private opportunities; which drew the attention and observation of many. When I returned to Cork, I kept as private as I well could, and resolved to quit all my worldly pursuits, and follow the gentle leadings of that heavenly Light, which shewed me the vanity of worldly glory, and that the pleasures of sin are but as for a moment.

Our beloved friends intended for the province meeting at Limerick, and took Kilcommon meeting in their way, whither they went:—I also went; and a considerable degree of concern grew in my mind, both by day and by night. Their company was precious to me, their conduct and conversation strengthening; and the inward manifestations of heavenly goodness vouchsafed, were my crown and rejoicing. My eyes were measurably opened to behold my insignificancy, rebellion and backsliding: I saw the perverseness of my nature, and that in me, as man, there dwelt no good thing. I thought I saw that if I missed the present opportunity of coming as out of Babylon, I was lost for ever: I was come to the length of my chain, my measure was full, and if I did not embrace the present offer, ruin and

destruction would be my portion. These sights of my condition stimulated me to exert myself in watchfulness and care, to pursue with ardency the sense that opened in my own mind, and to feel after the spring and virtue that I witnessed there, which far exceeded every gratification that I knew before in this life. My hunger and thirst after righteousness were great: I delighted much in reading and retirement; worldly things had no charms for me at this season, when the new creation began to dawn: although, at times, I felt that the mount of Esau was on fire, and the consuming thereof hard to bear, yet it was necessary, in order that I might witness a new heaven and a new earth, wherein alone righteousness can dwell.

I went with these Friends to many meetings, and still heavenly good attended me, which encouraged me to persevere and resolve to be steadfast. I was very comfortable in this good company, and in that of valuable Friends where I came: but the time drew near when I must be separated from them; and though it was a very heavy trial upon me to leave those Friends, who as instruments, were exceedingly helpful and beneficial to me in my weak state, yet I concluded to return; and accordingly took leave of my beloved fellow-travellers, and turned my face towards home, which was then in Dublin.

This was about the middle of the summer of 1751, and in the twenty-second year of my age. I journeyed homeward in great heaviness; fear seized on me, lest I should not be able to stand my ground amongst my intimates and acquaintances, professors and profane; being well known in that great and populous city, and having had many proofs of my own unsteadiness and forgetfulness, when heretofore

favoured with the tendering convictions of Truth on my mind. At times I had thoughts of leaving the kingdom, and residing in England, near some valuable experienced Friends, where I might be safer than amongst my acquaintances in my own country, who so often allured and drew me from the paths of purity, into the pursuit of lying vanities. Thus I reasoned with flesh and blood: but I was instructed to see, that He who visited me, was able to preserve me, if I would but be subject and obedient to His wholesome instruction; and that where I had dishonoured Him by my inconsistencies, there, by my fidelity to the law He writes in the heart, I might honour and confess Him before men. These intimations quieted my mind, and I resolved to meet ridicule, reviling, and even persecution itself, for the sake of Him, whom I was resolved to follow, as I felt strength.

In this state of mind I returned to Dublin, and kept pretty quiet, attended meetings, and mingled with a few select Friends. In this my weak state I frequently went through bye-ways and lanes, to avoid my old acquaintances, feeling the cross heavy when I met them and spoke the plain language, as many young people educated in our Society also do: this is much to be regretted, for it was the language spoken by our blessed Lord and his disciples, by the patriarchs and prophets, and our principles strictly enjoin us to speak it to all men; but alas! many are unfaithful, which makes them unfruitful in works of righteousness.

This brings to my remembrance a passage in my experience, which may be of some use when I shall be no more. When I was with my old master T. S. as an apprentice, he had occasion to pay rent to the

Bishop of Clogher for one of his correspondents: I was sent with the money, and addressed the Bishop, not as though I was one called a Quaker. He took but little notice of me; I thought he treated me rather with contempt: it stung me to think I played the coward, and was ashamed to address him as a Quaker; I therefore entered into an engagement that if ever I went again, I would address him in the plain language. The season came that I was to go, and I was warned in my mind to remember my engagement. I went in some degree of fear; he was just stepping into his coach to go into the country: when I addressed him as a Quaker, he very politely received me, and treated me as if I had been his equal. When I had done my business, I returned with a pleasure far transcending any thing I had felt before, for such an act of obedience: I thought I could leap as an hart, I felt such inward joy, satisfaction, and consolation. So that I would have the beloved youth mind their Guide, and not dishonour that of God in them; for as we are faithful in a little, we shall be made rulers over more; and we shall have more of the praise even of men, by keeping to our religious principles, and be in higher esteem by those in authority, as our forefathers were.

I stayed in Dublin amongst my friends, attending meetings constantly, and sometimes met a select number at Samuel Judd's, where I was often refreshed and comforted; the Lord was pleased to be with me, contriting my spirit and humbling me under His mighty hand. The mount of Esau was still on fire, which at times was very affecting and hard to be borne; and were it not for the Divine hand that sustained, I could not have abode the fierceness of the furnace: but it is a gradual work and must be accom-

plished ; the kingdom of sin and Satan must be destroyed, before the kingdom of the holy Jesus becomes established in the hearts of men. The house of Saul grew weaker and weaker, and the house of David stronger and stronger, until it became established : so, in a religious sense, conversion is a gradual work ; the sinful nature declines through the efficacy of the baptism of the Holy Ghost and fire, which purges the floor of the heart, and makes it a fit temple for the Spirit of the Son of God to dwell in. This causes a strong combat, a severe conflict, in which the poor creature suffers deep probation and tribulation ; but it is the way to virtue and glory, and is the heavenly preparer of paths to walk in acceptably to God : who, gradually carrying on His own work in the midst of suffering, visits by His life-giving presence to animate, cheer, and enable the drooping soul to hold on its way ; and so by this invisible and glorious work the day of redemption draws nigh, and the poor pilgrim goes from strength to strength, and from one degree of experience to another, rejoicing in the Lord Jehovah, the God of the spirits of all flesh, until the work be completed : then the poor traveller can say,—“ It is not of him that willeth, nor of him that runneth, but of God that showeth mercy : ” it is He that works, both to will and to do of His good pleasure, by His holy Spirit, as the temple is clean and is kept in that state, which is only to be done, as we take heed to the power and Spirit of our Lord Jesus Christ, the Captain of our salvation, watching and praying that we enter not into temptation : then, and not till then, will the temple of our heart be clean.

After I had spent some time in Dublin, my dear friend Garratt Van Hassen, having an inclination to

go to Mountmellick, to see Friends there-away in their families, I felt an inclination to accompany him, of which he seemed glad. When there, he was joined by James Gough, and they invited me to sit with them in the families they visited. I was sensible of Divine good in most of the families, and had some openings similar to those spoken of by them in their religious communications, which was a strength to my mind. I remember in one family there was nothing said, no openings in ministry, and in that family my mind was much shut up, I felt no openings of light or comfort; which made me believe I had something of a sense such as these worthy Friends had, and this was some encouragement to me in my infant state. I kept on with them in the service until they had concluded; in general I was favoured in spirit, being often tendered and contrited before the Lord Almighty, and, I hope, strengthened in living experience. On our return we called at Christians-town, and stayed a few nights there, where I met with a remarkable occurrence; I had been used in former times to walk out with my gun and dog; it was a retired way of amusing myself, in which I thought there was no harm: and reasoning after this manner, though I was very thoughtful about leading a new life, yet I now went out as formerly. I remember I shot a brace of woodcocks, and on my return home it rained, and I went to shelter myself by a stack of corn; when it struck my mind as an impropriety, thus to waste my time in this way of amusement, so I returned rather heavy-hearted. Dear Garratt and I lodged together; and next morning he asked me if I was awake, I told him I was; 'I have something to say to thee,' said he; I bid him say on. 'It has been,' said he, as if an angel had spoken to me, to bid thee put

away thy gun; I believe it is proper that thou shouldest put away that amusement.' To this purport he spoke; and that same night I dreamed that it was said to me, intelligibly in my sleep, that if I would be a son of righteousness, I must put away my gun, and such amusements: it made a deep impression on my mind, and I concluded to give up every thing of the kind, and take up my daily cross, and follow the leadings of the Lamb, who takes away the sins of the world.

We returned to Dublin soon after; and I stayed there, attending meetings, and keeping as much as I well could in solitude; until dear Joseph Tomey, feeling a concern to visit a few meetings in the country, I was made willing to accompany him. In this journey, I was under a deep exercise of mind, and great strugglings between flesh and spirit, which none fully knew but the good Spirit that searcheth all things, and comprehendeth all states and conditions. We went to Ballitore, and into the county of Carlow. Joseph was clothed with great authority in his ministry; and was made a nursing father to me in this little journey by day and by night, for we lay much awake, in great tenderness and contrition of spirit; so that I may indeed say, I watered my pillow with my tears. I felt something like a fire in my breast that glowed with uncommon heat: it gradually increased, and was shut up there, till we came to Mount-rath meeting; where, as I sat, I felt a great concern to say a few words, which deeply affected my whole frame, and made me tremble exceedingly. After much reasoning I yielded obedience, which gave me great ease; my peace flowed abundantly, and I seemed quite in another state. My companion had an excellent opportunity to preach the gospel to the

people, and the meeting ended in a very solemn frame. This was the 16th of the Twelfth Month, 1751. My beloved friend Mary Peisley was present at this awful dedication of the temple of my heart, and I believe had great sympathy with me, being deeply experienced in the way and working of Truth, and an eminent instrument in the Lord's hand for promoting truth and righteousness amongst men. After this I kept very still and quiet, was much inward with the Spirit in my own heart, and delighted in reading and meditation.

We went from Mountrath to Edenderry, and were there at a marriage: there were several people at it besides Friends. I went in much fear to this meeting, but I was helped to bear my testimony, and my companion had an excellent open season amongst them. We went from Edenderry to Dublin, where I had much reasoning with flesh and blood, such as, what would the people think or say of such an one as I, who had been a gay young man, a libertine and a persecutor of the holy Jesus in his spiritual appearance, to appear now as a preacher of righteousness. When the meeting day came, my fears increased, and in this state I went to meeting; it was on a First-day, there was a very large gathering, amongst whom were divers of my associates and old companions. I was concerned to bear my testimony, which I did in great fear and trembling: the subject was Paul's conversion;—"Saul, Saul, why persecutest thou me?" It was spoken in great brokenness,—I did not say much, but it had an extraordinary reach over the meeting; many present wept aloud, and for a considerable space of time. After meeting I endeavoured to get away unperceived, though one man (not of our Society) caught me in his arms and

embraced me. Thus was I sustained and strengthened in my setting out in the work of the ministry ; and had an evidence that the people were much reached, and powerfully affected that day. Afterwards I waded through divers exercises, and felt deep baptisms attend me for my further purification, and on account of the people, whose states I must feel, if I ministered aright.

CHAPTER II.

JOINS WILLIAM BROWN FROM AMERICA, IN A VISIT TO SOME PARTS OF ENGLAND, HOLLAND, AND GERMANY—VISITS THE WEST OF ENGLAND—ATTENDS THE YEARLY MEETING IN LONDON.

[Twelfth Month, 1751.]—ABOUT this time dear William Brown arrived from America, a faithful minister and an experienced elder, who wanted a companion. I was spoken to on the subject; and, after receiving the advice of my friends, and feeling my way open, I agreed to go with him; this I hope proved a blessing to me.

[During his stay in Dublin, preparing for his journey, he laboured faithfully in the vineyard.] He remarks:—

There seemed an open door: the change in me awakened the minds of several of the youth, who were greatly struck with it; and indeed it was a day of visitation to many.

We left Dublin in the First Month, 1752, and visited the several meetings of Friends through this nation, both in the particular and province meetings, as they occurred in our way; holding meetings also in divers places, where there were none of our Society resident. We had to experience that the God of our forefathers manifests Himself to be near those, whom He commissions and sends forth as sheep among wolves; and that it is not the wise of this world by whom he speaks, but those who are anointed with the holy unction. The Divine power

was over the spirits of many of the people, which confirmed me in the belief, that the Lord will send his servants, to invite those that are as in the high-ways and hedges to the supper of the Lamb. At the last meeting we attended in this journey, we were made partakers of the healing, sweetening virtue of Truth; and we were mercifully sustained throughout, by the invisible omnipotent Arm, that never fails those who trust in it.

SAMUEL NEALE TO A FRIEND.

Dated near Widelow, 13th Third Month, 1752.

MY DEAR FRIEND,—Though I am at times borne up by the renewings of Divine assistance, yet am I at seasons as empty and as mere a nothing, as though I never knew any good; and it is rare that I meet such refreshing showers of celestial sweets, as I did when in thy company with those favourites of heaven; which makes me ready to conclude it was only an earnest for me to enter into service, and that I must now work for my bread. Well, I verily believe, but for a little faith that I find as a stay to my mind in these moments, I should almost faint; and then the words of the prophet sometimes animate me when in this situation, which are, “Though the youth may faint, and the young men utterly fall, but they that wait upon the Lord shall renew their strength.” These words are often repeated in our solemn assemblies, but how little is the sense of them understood by many of our professors; the god of this world doth blind their eyes, and delusion chains them with many infatuations. Well, I have to say, let us wait for Divine refreshment, as humbly craving at the footstool of our God; let others do what they

will, we will by Divine aid serve our God ; who is strength in weakness, and a present help in every needful time,—binding up the broken-hearted, and procuring liberty to the captives. I have to magnify His holy name, and with adoration acknowledge His manifold mercies to my soul, who by such an undeserved condescension plucked me as a brand out of the fire : O ! how worthy is He to be waited upon !

—— I know not, my dear friend, how it is with thee ; but I would have thee to be resigned, and be patient in tribulation, having hope as an anchor to the soul ; and when thou art as the desert, springs will be opened, the blossoms shall appear in bloom, and sadness will be removed. But, indeed, we cannot expect to be free from suffering here, for it is by suffering we are to reign with Christ, who was made perfect through sufferings. Therefore I commend to thee what I do to my own soul, which is patience in tribulation ; that when we glory let it be only in the cross of Christ.

Thy real friend in the ever blessed Truth,

SAMUEL NEALE.

Returning to Dublin, we attended the National Meeting in the Fifth Month : after which, having obtained the concurrence of my friends, we embarked for England ; arrived at Liverpool on the 10th, and on the 15th of the month we reached London.

We had several precious opportunities during our stay there, though my spirit was deeply baptized, under a sense of my own unworthiness ; also on account of the liberties taken by many, who make a high and holy profession. In this Yearly Meeting my spirit was much humbled within me—the heart—

tendering power and virtue of Truth broke in upon me; and I thought if I spent such a season every year of my life it would be truly profitable. The meetings for discipline, as well as those for worship, were very consolatory: my spirit was much broken and contrited before the Most High, and I walked in great fear.

[In a letter to his friend, Richard Shackleton, dated about this time from London, he writes:] As for my part, my dear friend, I find nothing else is like to do for me, but the most solemn attention, and the deepest looking after that I am capable of, to know how to act for my own peace of mind and the honour of Him, who has called me out of darkness into a measure of his marvellous light; to give me a sense and relish of the enjoyments of supreme love, and His gracious condescension in visiting my soul when I was captivated with the delusions which would inevitably have terminated in eternal misery. May a sense of this matchless mercy and loving-kindness rivet my affections, and fix my desires after the continuation of this love; which, indeed, has warmed my heart with strong desires for Jerusalem's cause, and shewed me the beauty that there is in a life given up to the service of our God; who has done more for me than I am capable, by the thousandth part to give the least idea of. Well, what can I do? nothing I am sure that is good, or in any ways contributive to the good cause, only as I am actuated by the emotions of the Spirit of Truth; which, when enabled, I have to beg it may be my greatest care and diligent concern to adhere to; lest I be deceived by the insinuations of my unwearied adversary, or an inherent disposition in the nature of poor fallen man, to be in action for the applause of

his fellow-creatures. For I honestly confess, for my part, that except I am in the most attentive manner watching over the roving of my mind, I find I am surrounded with dangers, which, when in Truth's arising, I obviously see to be destructive to my own good or happiness; and this danger that so besets me is, a desire of being what my good Master does not think proper to have me to be, which is, in being ambitious to be great in the cause I am engaged in, which I see has its rise in self, a monster that is an enemy to many souls, and a destructive one too. Oh! when we come to experience a will entirely resigned to be what our God would have us to be, it is then we are made vessels, or instruments of honour, fitted to act as He, the Lord of the Harvest may see meet to employ us, whether it be to reap, to sow, to thresh, or oversee that the work is going on to His glory.

Many worthies there are here from all quarters: the meeting of ministers was an instructive season to all present, especially to the little ones. In the Meetings of Discipline, in my apprehension, there does not seem that unanimity and concord as might be wished for in such a solemn assembly; there being men of great capacity, who, instead of waiting for the forming power to give ability, speak with precipitancy, as if jealous lest some other should take up the time. However, the Master and God of order has many that are watchful on Zion's walls, lest the adversary should make an inroad, who, like the good prophet of old, will sit on their tower, and be instant in season to speak against any invasions the enemy would be making, to disturb or render fruitless the labour that is bestowed.

[He proceeds to give an account of his journey, in

company with William Brown, through some parts of England, Holland and Germany, from which the following extracts are taken.]

On the 29th of Fifth Month, we got well to dear John Griffith's, at Chelmsford, and next day being First day, we were at two favoured meetings there. On the 31st, we reached John Kendall's, at Colchester, and stayed their Yearly Meeting, where the presence of the good Shepherd was witnessed; the meeting lasted three days, and ended with heavenly sweetness.

On the 6th of Sixth Month, we set out for the Yearly Meeting at Woodbridge, and during the time thereof, we were frequently overshadowed by the goodness and glory of our God, and the testimony of Truth went forth in good authority and power.

On the 3rd of Seventh Month, we went on board a sloop at Yarmouth, and through the goodness of a gracious God, landed on the 5th at Rotterdam.—On the 8th, we got to Amsterdam: were at meeting there; and blessed be the name of the Lord our God, we were owned by His living presence. In this city we stayed for some time, visiting the families of Friends; exhorting them, as Truth opened our way, and gave us tongue and utterance. I was very thankful in feeling what I did amongst them: my spirit was much united to some states there, and though I could not converse with them, yet there was an union and fellowship in spirit, that had a language unknown to mere worldly minded men. From hence we proceeded to Osnaburgh, &c., and on the 23rd of Eighth Month, we went on board the packet-boat at Helvoetsluys, and through the continued condescension of the invisible Arm of power, arrived safe at Harwich on the 24th.

[From Amsterdam he wrote to his friend Richard Shackleton, under date of 17th of Seventh Month, from which the following is extracted :]

—— The hand and judgments of the Lord are to be laid upon every of his vessels and instruments in his house, for their being fitted and formed according to the will and wisdom of Him, who must have polished stones in his building, shaped by judgment to bring forth righteousness, and to live a righteous life. It is my sense, that the more crooked grained and stubborn by nature we are, and exalted by our own pride of heart, the more chipping and planeing we want, and the harder are we to be brought to that nothingness which initiates us into the body, and makes us members of Christ. He, whose eye is over the workmanship of His hands, and who knows the secrets of the hearts, the most hidden thoughts being manifest unto Him, views and sees what will humble, and fit us best for His use. And I believe this was the cause of His hiding from me His presence so much in that great city, (London) and left me so insensible of good ; in order that I might see how little man's knowledge or wisdom are, when there is a veil drawn between him and true wisdom :—This was then my error, dear friend—the natural man arose,—self grew great and was exalted, being clothed with a disguise that indeed deluded, by exciting suggestions injurious to peace, and far from true humility ; it set itself up, and gloried as it were in its own shame, by whispering with a mixture of serpentine venom, how I had been plucked out of the mire and dirt, and set among the foremost in the household of faith ; and if all this was done in so short time, how much more would I experience. And here cursed self would exalt itself above the pure seed, that was then

oppressed with this strong man armed, and strengthened by the whispers of the infernal leader of his host, who is always engaged to lead the mind captive. But as the all-merciful Judge sees meet to forgive and blot out our iniquities, when we turn to Him with unfeigned repentance, so I have witnessed ; glory for ever be attributed to Him. If we watch with a single eye, there is a shining of that light within, which discovers every speck and spot of uncleanness, and judges and mortifies it :—and thus looking to Him, who was the Guide of his people of old by a cloud and pillar of fire, which is figurative of our spiritual travels in this our day, they were to move as the cloud moved, and stand as it rested on the tabernacle ; here was the eye to be fixed on the sure Guide. It is just so with us in the spiritual travel ; as the eye is fixed on the gift within, and waits for instruction, it is to be found ; but while we are unsteady and impatient, the enemy works and draws the mind aside. Thus does the mystery of iniquity work, till it is made to flee with the brightness and coming of Him who slays with the Spirit of His mouth.

After I left London, I felt the re-animating love of my God re-kindle in my bosom, which, with the company of many worthy Friends, was more than I was deserving of. I looked on myself with shame, for having been so long a neglecter of the mercies offered to me, and a trampler on that precious blood spilt for my redemption. When my companion had a view of this country, I had some small hopes that I might return home, and was in a strait for some time, not knowing what I should have to do or could do in a country where they spoke by an interpreter ; and besides, there was a young man that was under

a concern to go, which when I mentioned to my companion seemed to affect him more than I could think. I continued waiting to know my duty, till I found every arising scruple give way. Accordingly I set off from Norwich, in company with about thirty valuable religious Friends, who came about twenty-two miles to Yarmouth; where we had a heavenly meeting, as a confirmation of the notice and regard of that Power, who is superior to every power, in whom is fulness and glory for ever. We took shipping and arrived at Rotterdam, the 5th instant, came to this city the 8th, and here have continued, have had several meetings and visited all the families. There is not that conformity of dress in the professors here, which is peculiar to the simplicity of the gospel; I hope the labour of love bestowed upon them, as it comes from the fountain of all good, will operate with the gift in them, as to bring them to a sense of their error. They say it is a stiffness amongst them, that is peculiar to the Dutch: but Truth is the same here as in England, has the same efficacy and force to break every hard heart, and bring in subjection every thing that would resist against its motions; and it is my companion's and my belief, if they do not in this conform, Truth will not flourish here; for disobedience thereto fits them for the conversation and love of the world, which is at enmity with God, hinders them from bearing the cross, and becoming truly circumcised. But all we can do is, to discharge ourselves, and leave the effects.

We intend by Divine assistance to go to Osnaburgh next week, about four days' journey from hence, near which city there has lately appeared a convincement of our principles; and from thence to go to North Holland, which when accomplished, we hope to be

free of this country, and return to England. Hoping these lines may be taken as a token of my friendship and unforgetfulness of you, being written in the aboundings of that love which fills a heart that wishes you prosperity in every sense.

I am, thy very affectionate friend,

SAMUEL NEALE.

TO RICHARD SHACKLETON.

London, 17th Ninth Month, 1752.

DEAR FRIEND,—Thy very acceptable letter of the 5th inst. I duly received, and I can truly say it was satisfactory as well as consolatory to me, being in a low dejected moment of my pilgrimage. But the goodness of that merciful Lord, who in his wisdom sees meet to leave us at times in a stripped state, to shew us our weakness, poverty and infirmities,—will not tarry longer than He gives faith and patience to bear us up, from sinking below the proper depth, in the sands of uncertainty and unbelief. I know my spirit in a particular manner has to magnify his everlasting loving-kindness; and to say, good is the Lord, in manifesting his mercy to the most rebellious: indeed, He is long-suffering, great in mercy, and wonderful in power. Oh! may His glittering sword be unsheathed, and seen by those that are in the unrepenting paths of idolatry and iniquity; that by its brightness and the just and awful threats thereof when in the hand of judgment, they may flee to mercy, and be pruned from all their branches of error and folly. Indeed, dear friend, I sometimes think, when I cast an eye on the iniquity that seems spreading its power and dominion in the most obvious manner, on these nations professing Christianity, that

our great and merciful God will send some of his righteous judgments, as in days of old, when rebellion reigned in the camp of Israel, to destroy those trampled on the precious blood, spilt for the redemption of the children of men. A certain truth it is,—He will not always strive with men; for if the judgment of the Most High was poured on the unrepenting and iniquitous, in a time that only pointed out the gospel dispensation, how much more guilty are those who with the tongue confess and profess to believe the sacred truths, left on record of the sufferings of our holy Pattern and High Priest; and act in direct opposition and contradiction thereto, and indeed, bear in reality the very same hearts and dispositions of those who judged Him to the cruel death of the cross: what but love alone would strive with them! therefore when I reflect on the unrighteousness of priests and people, and the growth thereof, I am ready to conclude, some trying calamity will be the consequence of their rebellion and infidelity, and to believe the man and child is born that will see it. My spirit in fervency craves that our Society may be aroused from their beds of ease, and remember the church of old that was neither cold nor hot, and had a name of being rich and full, and knew not that she was naked, and poor, and wretched, and miserable, &c. The Lord our God, I am sure, is not wanting on his part; but is putting his word in the heart and in the mouth, of his poor vessels, causing them to give it forth in fear and trembling; so that our Society is without excuse.

But to return to that part wherein I mentioned my lowness:—this great city and the state of its inhabitants, cause me pain and anxiety of mind; and an ardent desire in the right time to be relieved

from such exercising seasons, is my portion, both now, and when here at the Yearly Meeting; and now both body and mind are affected. My companion often blames me, with many others, and even Samuel Fothergill cautioned me against appearing low and dejected: I cannot come to that strength or experience, when oppression reigns, to have a cheerful countenance, and a veiled heart, when clothed with sorrow.

—— My dear friend, this letter, though not worth perusing, is the best I could send; my heart indited it indeed, and not my head; and believe me, that I truly love thee and thine, and many others in my own land. The Lord's will be done; he can help his little Davids and animate them in the field of battle, to go even against the whole Philistine host. Be faithful, my dear friend, and watch for his commands. When I can, I pray for thee, and all my young brethren and sisters: may the spirit of prayer and supplication cover us as an helmet, and shield us as armour.

SAMUEL NEALE.

After returning from Holland, we proceeded on our journey through the southern and western counties of England. On the 9th of Eleventh Month, we came to Samuel Bownas's at Bridport; where my heart was made sensible of the necessity we have, while day and capacity are afforded, to work in the vineyard into which we are called, by seeing this labourer in a decaying, drooping way, by a failure of those faculties that were once so bright, fertile and fruitful. But still he maintains that innocency and sweetness which Truth gives, and leaves the savour of, to all who are faithful to its manifestations:

which remark may my soul treasure up ; that so I may make right use of my day and time, and ardently pursue the one thing needful, that leads to an eternal repose ; where the wicked cease from troubling, and the weary are at rest.

TO A FRIEND.

Devonshire, 16th Eleventh Month, 1752.

MY DEAR FRIEND, ——— I have of late received counsel instrumentally, so applicable and befitting my state and condition, as binds my soul more and more to the testimony, and has begotten cries at the very bottom of my soul, that the thread of my life may be cut, ere I make the professors of the ever blessed Truth, either to be ashamed or to mourn for my behaviour ; and have been reanimated to covenant afresh, in remembrance of the horrible pit I have been plucked out of, and to say—Lord I am thine, and all I have is thine ; lead me and guide me, and give me wisdom if it be thy holy will, to conduct myself so as to be no reproach to thy blessed Truth, or the true members of it ; may I and all I have be consecrated, so as to ‘act only in thy requirings, and for thy cause.’ And methinks, I hear in the secret closet of my heart, a whisper,—if thou wilt be faithful, I will never leave thee nor forsake thee. May thy prayers be put for my faithful discharge of duty ; that I may run not as uncertainly, and fight not as one that beateth the air ; but that my body may be brought into subjection, and all the affections of it, to the law of the Spirit of life ; that I may daily die to the natural man, and live to Christ my Saviour, by the revelation of his holy Spirit, to strengthen and renew that new life I have received from him, by the

enlightening beams of his eternal love, which is unlimited, universal, and brings redemption and salvation to its faithful votaries.

Thy letter to me, comes with so much brotherly kindness, that if it were filled with the most penetrating fruitful admonition, it could not be more welcome: it truly manifests thy generous heart's regard, and I believe it was from the emotions of that righteous principle sown there, that dictated it: and I am sure thou desirest my growth in the best things, and sometimes art afraid of my erring; all which I take from the pure love which thou hast to our Sion, and that the inhabitants thereof may be as stakes immoveable. And now let me tell thee, I am at seasons afraid myself that I shall never be able to hold out; and many are my supplications that I may be preserved alive, from the corruptions of the world, or joining in the least with the enemies of Truth, either in company or sentiment; but that I may be taken away whilst alive in religion, and not cut off as a fruitless branch.

—— Beloved friend, it makes my heart ache when I consider the degeneracy from that true begotten zeal, which was about fifty years ago, when the ancients lived that endured the heat of the day: it is not now as in the days of Israel of old in one sense, though too much in another,—while the ancients lived they served the Lord;—in this sense it may be observed with us now. But blessed for ever be the Son of righteousness, he has ascended up on high, and given us a law that is of eternal duration, written in the heart, not on stones, but on fleshly tables; he tasted death for every man, has given them a manifestation of his Spirit, which, if truly hearkened unto, would lead us out of all error into all truth,

and give us the same noble virtuous principle of our forefathers, to keep to the law and the testimony :—neither riches nor honour would bribe them to come into slavish mean compliances, nor the fears of what man could do by his empty power, when only in the flesh; or aided by fleshly powers, carnal weapons, human reasoning, &c. But now how is the defence or wall of our profession broken down, I mean the discipline of the church,—what a mixture is there in the seat of judgment, speaking in their own time, wit, and wisdom, offering false fire as some did of old, for which judgment was immediately executed : for as the law was then given outwardly, so was the punishment outward : but now there is a day coming in which the world is to be judged in righteousness, by that man ordained before the foundation of the world ; when reward is to be given as the works merit or deserve. May thy soul be fervent, with all those unto whom Truth is precious, that the work for which each is preparing, may be faithfully done ; and let me say with one of old, May the God of Israel grant thee thy petition, and as thou also asks in faith it will be so ; for, beloved, it is the wrestling seed which is to have the blessing, and to them it will not be said, seek ye my face in vain.—Let us keep to the feeling, let us travail with the seed, that we may know its arising in dominion ; and then let us do what is shewn us, not according to the present manifestation either in meetings of discipline or worship. Gideon was but the least in his father's house, David was the least in his, but as they had faith, how did the Lord work in these instruments : and though the manifestation be but small, let us be honest ; we know not the effect it may have.

My dear friend, let us be resigned and will-less, to

be anything or nothing; for my part I am at many meetings and have nothing to say, and yet I am resigned, knowing of myself I can do nothing. And let me tell thee more of myself, the poorest of instruments, I think I have not so much to say as when in Ireland often, so that I grow but slowly, if at all, except it be in the lesson of contentment; which I find will be learnt if I seek not my will or honour, but the will of Him who sent me; for as I am His, "do with me, O Lord, (I often say) as thou pleasest."

SAMUEL NEALE.

—— On the 22nd of Twelfth Month, we came to Oakhampton, and having a day to spare, myself and companion visited three young women, sisters, who had been members of our Society, but were unhappily led away by the Ranters; whose self-righteousness and delusions cause much uneasiness to the truly concerned, avowing how dangerous that spirit is, when given way to. Satan, the accuser of the brethren, tries all ways to disunite from the body and cause a separation,—rents and divisions being the strength of his kingdom: and as his insinuations are adapted to all people in their different states, finding out the weak side, there he plants his battery, trying one temptation after another; sometimes as an angel of light, and sometimes (as he really is) an angel of darkness.

But let a faithful examination be entered into, and a query raised,—Am I influenced by that Spirit which governs by love in the believers? Is there no root of self-love or self-sufficiency? Is there no zeal kindled by the accuser of the brethren, that would introduce contention and discord, pride and high-

mindfulness? This cannot be [from] that Spirit that baptizes into the one body and makes us one in Christ;—no, there would be bearing and forbearing, a forgetting and forgiving, a persuading and travailing in soul to be of one heart, to love as brethren. This will manifest whose disciples we are, and who is our Master. We visited these young women in love, and they took it well, my companion shewed them what true discipline was, and their errors, when they acted contrary thereto. On the whole it was a satisfactory conference, and if they are dealt with in love, I believe they will again join with Friends.

The 4th of First Month, 1753, my companion resting a few days, I was at Spiceland, in Devonshire; where were Mercy Bell and her companion Phebe Cartwright: here I was made acquainted with these Friends' concern, to go to the market-place and street adjacent in Exeter, which bowed my spirit: I was baptized with them, and encouraged them to faithfulness. We spent the evening in a solid frame of mind, under the consideration of this weighty exercise: it appeared to me in such a manner, as made me apprehend that it was my duty to accompany them, and my companion assenting thereto, I freely gave up, not without first weighing it well, fearing by being too forward, I might rather hinder the service: and knowing that the Almighty was as sufficient to work by one (if it were his will to work instrumentally) as by a thousand. Thus, secretly desiring to be directed aright, a feeling sense opened to go, which I believe was strengthening to them.

On the 5th of First Month, in the morning, accompanied by William and Thomas Byrd, we set out, and got to the throng of the market between twelve and one o'clock; after a time of silence, Mercy Bell was

concerned in fervent supplication for aid and strength to fulfil what she thought to be her duty. We then walked up to the market-place, where she delivered what was on her mind: her companion was likewise concerned to warn the people to repent, for the day of the Lord came as a thief in the night. They proceeded through the street and often stopped; the people flocked about us in great numbers, and many were reached; and although there were divers hardened and stiff-necked, yet, in general, they listened with attention and soberness. Thus these Friends continued about three hours, regardless of the contempt and mocking of the profane, seeking nothing but peace of mind, which was administered. The word being in my heart, was put into my mouth, and I exhorted them to turn to the Lord, and he would have mercy; but if they forsook Him and lived a life of unrighteousness, they would, with the nations of all those that forget God, be turned into misery: and, for thus bearing my testimony for the truth of my God, I had the reward of sweet peace.

We appointed a meeting for the inhabitants to begin at five o'clock, which was very large; and, as ability was given, we declared the Truth. Mercy Bell had a very open time amongst them, to the satisfaction of most if not all present; and the meeting concluded with supplication and praise to Him, who fits and qualifies for every work and service. In this city, there are some professing the blessed Truth, who are like the rulers of old, who believed, but did not confess, because they loved the praise of men more than the praise of God.

Next morning I joined my former dear companion, and on the 23rd of First Month, 1753, we came to Bristol, where his indisposition rendered it necessary

for him to rest again; and I finding my way open homewards, acquainted him therewith. It was no small exercise to me to leave him, who was made as a father to me in counsel and advice: may it incite to a faithful perseverance, and cause my soul to be active in every point of duty; as I believe his was.

I stayed in Bristol until the 1st of the Second Month, was at several meetings, and can say, the Lord was pleased to be with me and to strengthen me: for ever magnified be His eternal name, for all his mercies to my soul. On taking leave of my dear companion, we had a religious sitting, wherein we were mutually comforted; and had to believe, that as the Lord our God joined us together, so in His wisdom He separated us, and in His love we parted.

I proceeded to Gloucester and Worcester; at the latter place I met my endeared friend and sister Catherine Payton. I stayed both meetings on First day, which were remarkably satisfactory to me: the pure life succoured, and I was helped to discharge myself beyond my expectation. In the evening, we had the company of several Friends in a religious sitting, which was very refreshing and comforting; and though the apprehension of being singly at that meeting had been trying, and fearfulness had covered my mind; yet my good Master made it easy and joyful to me, additionally so, by casting his servant's lot there at the same time, who had been so great an instrument in His gracious hand towards my conviction and conversion: for which continual mercies may I be favoured to hear with humility and attention, the words that He condescends to speak to my soul; that so I may obey, and witness true peace to flow in my bosom: for, at

this time I can say, all that I crave is ability to worship the infinite All-wise Being aright in spirit and in truth.

I arrived in Dublin the 21st of Second Month, 1753, and attended the meetings as they fell in course, until after our National Meeting; when, with the concurrence of my Friends, I set out for the Yearly Meeting in London; where were many friends of great weight. Here I was renewedly convinced of the excellency of our principles, and of the blessed union of the faithful, and that no weapon formed against them should prosper; but that the Lord of all power would be a sun and a shield to those who put their trust in Him. This was a memorable meeting; many living testimonies were borne to the pure Truth, and our covering was a crown of glory and a diadem of beauty. In this Yearly Meeting a proposition came from the women's meeting, for the establishment of a Yearly Meeting upon the same foundation as the men's, to send representatives from the Quarterly Meetings annually to attend it. It was brought in by six women, viz. Susannah Morris, Sophia Hume, Mary Westen, Mary Peisley, Catharine Payton, and another: I well remember the salutation of S. Morris, when they entered the Meeting House; and she concluded with a short pathetic and living testimony, which had a great reach over the meeting. The proposition, I had no doubt, was from the motion of Truth: after a considerable debate it was deferred, and a recommendation sent down to the different Monthly Meetings, to establish women's meetings where there were none; and thus the matter closed this year.

CHAPTER III.

RETURNS TO DUBLIN—RESIDENCE NEAR RATHANGAN
MEETING—ATTENDS LONDON YEARLY MEETING,
1756—THENCE TRAVELS INTO SCOTLAND—RETURNS
HOME.

Soon after my return to Dublin, I took a place in the country, intending to reside there: it was an agreeable solitude, free from noise and hurry, and relieving to me in a season of baptism and refinement. This place was within the compass of Edenderry Monthly Meeting, and of Rathangan particular meeting; which, about this time, had a fresh visitation extended from the Most High. We often sat under the descendings of Divine Love, in which we felt much tenderness and brokenness of spirit, and therein grew in virtue and greenness, tending to make fruitful in every good word and work; and there was an increase in spiritual riches. After I was settled in my new habitation, I was very careful to attend Quarterly, Province and National Meetings, as they fell in course, with other religious services.

TO A FRIEND.

Clonivoe, 7th of Second Month, 1755.

DEAR FRIEND,—I cannot help admiring the goodness, mercy, and continued long-suffering of a gracious God, who is indeed abundant in goodness and in eternal truth; who has pruned, dug, and cultivated on his part, his heritage, family, and people; and

behold he looks for fruits. What then are ready to be produced? Why, I fear by some, pride and haughtiness, arrogance and stubbornness, conceitedness, and self-sufficiency; and very deplorable are these productions; how nigh are these unto the territories of death, and under the power of judgment, whom darkness and pain will unavoidably surround, if these vices are not fled from. Ah! how nigh are these poor souls unto the state of that fig-tree on which our Lord and Saviour went to seek fruit, and behold there was none: and the sentence was passed,—"let no fruit grow on thee henceforth for ever;" and immediately it withered away. What can, be done, that has not been done for this people: what can be said, that has not been said, to bring them home to their forsaken Father's house. While I write my spirit intercedes thus,—Ah! adorable, forgiving Goodness, let them stand yet a little longer; bear with them a little longer; and arm thy servants with fresh supplies of ability and wisdom, to woo them to love, duty, and obedience; and raise up others, who may be more prevailing, more powerful, and more successful.

This, dear friend, is the language of my spirit at this time; and do thou stand ready for His message; stand open to His counsel, and be willing to bear the ark, though thou stands in Jordan. I am persuaded my God has designs for thee to bring glory to His name, though thou mayst think He deals hardly with thee at times, and mayst reason thus,—'are there any so poor, so weak and feeble as I am?—perplexed, buffeted and set at nought, the butt of the elder rank to shoot at, if I am concerned to speak but a little for my Master's cause, and the ridicule of the libertine!' Ah! nearly united fellow-sufferer:—

so was our Pattern and Captain before us ; He was censured by the high professing scribes and pharisees, ridiculed by the libertines and by those unsubjected to his laws ; and so were his servants that immediately followed him. Well, then, let us not murmur at our probations or tribulations, but rather count it joy, that we are worthy to suffer for His name ; for it is such that are to be partakers with Him in a glorious immortality.

SAMUEL NEALE.

[It appears that Samuel Neale was in the practice, from about this period, of recording his religious experiences and daily engagements in a diary, which he kept up to the year before his death. Respecting this practice he observes.] The remarks thus penned in passing along are, and have been, instructive to my own state. The impressions made under Divine influence are certainly highly beneficial and lasting, if we keep as we ought, in humility and fear.

1755, *Third Month 2nd.*—First day : at our meeting, where I had a close travail and exercise to keep that watch and guard which is truly incumbent on real worshippers ; and as this was my concern, I experienced a degree of holy help and succour in the midst of barrenness and dryness. Oh ! how trying it is to a soul that loves, to feel the pain of absence, to be left as in the desert or wilderness,—to a soul that has tasted of the enjoyment and incomes of immortal food ; no pain so great as this,—the tongues of men cannot set it forth : and yet persuaded I am it is good for us ; it points out our own insufficiency, and the sufficiency of faith in Christ, which removes mountains, waters the desert, and supplies the thirsty soul ! May my soul centre here,—may this be my

refuge in the day of proving,—may this be my covert in the day of desolation and calamity, which shall come upon all souls to try them here on earth !

Third Month 8th.—Attended our province Six Weeks' Meeting, at Montrath, in which there was a degree of quickened ability to wait and worship, and to speak for the Lord my God. *10th*, Returned home, and retired from outward concerns, to have my mind freed from every thing that might hinder from being prepared to follow my Lord and Master. *11th*, Retired this day with some of my family, to wait upon our God ; in which state of retirement there was a renewal of inward love, and a revival of spirit to adore that Hand which furnishes us with His mercies and blessings. *26th*, A portion of this day dedicated to retirement and reading ; I felt inward poverty, and a sense of my inability to approach the place of rest in my own time and will ; and that notwithstanding past favours extended, yet I must come down and lie low to receive whatever Divine Goodness is pleased to appoint.

Fourth Month 19th and 20th.—Attended the Quarterly Meeting at Mountmellick. The meetings were conducted, I hope, in a good degree in the wisdom of Truth ; many testimonies were borne tending to excite and encourage all to dwell under the government of the Prince of Peace, which is to be manifested by keeping His laws and statutes, and doing whatsoever He commands : it was a satisfactory strengthening meeting. I returned home in the evening in peace, thankful for being there, especially in being favoured with my holy Master's regard.

I set forward for Dublin to our National Meeting, which was held the 30th of Fourth Month, and continued till the 4th of Fifth Month 1755 ; wherein

was felt a good degree of the Spirit and aid of our holy Leader. The affairs that came before us were calmly treated on, and some things agreed to still more strengthening, in order to build up in the most holy faith. O! that all the watchmen on the walls of Zion may yet be more humble and attentive; that every device and encroachment of the enemy may be distinguished and detected, that her inhabitants may learn that holy warfare, which centres the soul in the kingdom of rest and peace.

On the 17th of Seventh Month, I set off from home to visit Ulster Province, and accompany John Storer from Nottingham, on his religious visit to Friends of this nation. After having visited the meetings in the Province of Ulster, I returned home and found my family and affairs well, for which I have renewed cause to be thankful; and though it was a proving low season to me in my journey, yet I may say I witnessed the evidence of peace to my soul many times, and on my return home in particular.

The 3rd of Tenth Month attended our Quarterly Meeting at Mountmellick, which was held in religious awe, and Truth was exalted over all;—for ever blessed be the name of our God, who is gracious to his humble bowed down children who fear Him with a holy fear, and wait upon and worship Him in awfulness of soul: for He is surely the strength, power, stability, and ability of all ages;—for ever blessed be His government. Amen.

17th.—Was at Sixth-day's meeting at Dublin, where was solemnized the marriage of my dear friends Richard Shackleton and Elizabeth Carleton: my mind was comforted under a sense that the love of God was towards them and their union. I spent the evening with them in religious retirement, wherein

we had diffused amongst us of the sap and virtue of the tree of life; which humbled our spirits and created fervent supplication, that our affections might be quickened to serve our God with renewed devotion of heart; that we might wear the helmet of faith and love, and have for a breast-plate the sure hope of salvation; it was indeed a season of heavenly regard!

Eleventh Month 2nd.—Was at Dublin to attend our National Half-year's Meeting: on the first day Truth triumphed over all opposition, and a testimony went freely forth in the authority of its working, which created thankfulness in my soul, to the Lord my God for his excellent condescension, in thus favouring his little handful in their waiting and coming together; which caused a secret assent in my heart to the Psalmist's words, "How excellent is thy loving-kindness, O! Lord, therefore the children of men (as they come to know it,) will put their trust under the shadow of thy wings."

3rd and 4th.—The affairs that came before the meeting were comfortably and wisely spoken to, and living counsel imparted therein: it is my earnest desire that the many exhortations given forth, may have the desired effect, and tend to build us up in the most holy faith. At our parting meeting, we had to acknowledge that the Lord, who was pleased in his excellent wisdom to cause these meetings to be established, had condescended to favour them with His heavenly presence, and to diffuse of His holy anointing, whereby the hearts of a remnant were made to rejoice, and ascribe the glory of all to Him through the eternal Spirit of his dear Son our Lord; worthy is He of dominion and praise, world without end. Amen.

1756, *First Month 29th.*—At our week-day

meeting, I felt the quickening influences of Love and Goodness, and was shewn somewhat of the beauty of the new creation in the soul, and the difference between the new and old ; the latter as we live in it being under the curse, but the new quickens and gives life to the soul, which is enjoyed in and through faith in Christ Jesus our Lord ; this enables us to fulfil His requirings, feel His presence, and walk in humility before Him.

Second Month 19th.—Fifth day ; had a good comfortable meeting, wherein was opened the necessity we had to read much, and study hard, which was an inward reading of ourselves ; and in doing so, that we should first come to witness an emptiness in our minds, and the heart to be cleansed, in order that we may discern the handwriting in characters fully manifesting they were written by the finger of the Lord : for saith the holy apostle, “ that which may be known of God is made manifest within.” Here is a reading truly profitable, and of the highest advantage to the soul.

1756, *Second Month 25th.*—I was at our week-day meeting at Rathangan, and there witnessed a measure of brokenness of spirit, which is always matter of comfort to my mind. I had to see the difference between a true and living faith, and a faith brought forth by our own conceptions, that would flatter us with hopes of happiness, and yet not lead the right road to obtain it, being a pleader for liberty of the flesh, a counsellor for indulgence and ease, it is also ready to give absolution for a conduct not squared by gospel authority. But the true and living faith purifies the heart by love, is the substance of things hoped for, and the evidence of things not seen ; it produces works as well as fruits, and gives us the

victory over the flesh and fleshly infirmities. I had to express my desire for our growth herein, and that by it we might overcome and have the victory. The meeting ended in earnest supplication, that the Lord our God would be pleased to preserve his heritage the world over, and sustain them by the influences of his excellent Spirit, raise up of the young and rising generation, who may be zealous for His name, and give wisdom to the king and council to administer justice and judgment, that so they may not be found promoters but preventers of everything leading to unrighteousness.

1756, *Tenth Month 7th.*—At our week-day meeting at Rathangan. Had to see what a near connexion there is between Christ and his church, by the influences of his own power and Spirit, which unseals discoveries tending to perfect His church and people. He is the head of his church, as saith the holy apostle, and I had to see that He is the heart of it also ; from whence issues the blood of life that circulates and keeps alive the members who witness this circulation ; but where there is a stoppage, it hinders and cramps the activity and service which the lively members have in their own stations or spheres. Wherefore I exhorted to diligence and watchfulness, that there might be a joint union and fellowship by the circulation of the blood of life ; for this is the blood of sprinkling that purges the conscience, and cleanses the heart, and speaketh better things than that of Abel. I spoke comparatively respecting the members of a natural body ; when the blood circulates in each particular member and part, it is a token of soundness and healthiness ; but when any part is attacked with numbness or insensibility, it creates pain to the sound part ; as when a person is seized with a shock

of the palsy in one side, it is a great incumbrance to the well and sound part ; so likewise respecting the members of the church of Christ, who are numbed and insensible, they are as stoppages and lets, as well as burdens, to the living. Therefore I entreated all to be diligent and careful to know Christ our Lord, not only to be the head, but heart also, and to feel the circulation of his heavenly life which sprinkles and purifies the conscience.

Tenth Month 30th.—The meeting of elders and ministers proved a solid refreshful season ; the two Americans and James Clothier the English Friend were there : cousin Mary Peisley gave a small sketch of her experience in her late trying journey, [in America], both as to her preparation for it and experience in it ; which proved highly agreeable and seasonable, as well as instructive. She produced a full certificate of the approbation and unity of the faithful in that land, and how acceptable and serviceable, her labours had been amongst them. Our meeting ended, in my judgment, with the humbling enjoyment of Divine approbation, and my request was sealed to me, though made in secret, that the Lord of my life would unite our spirits, and cause us to witness a mutual participation of the flowing of Shiloh's brooks, which richly make glad and nourishingly refresh the heritage of our God !

Having felt a draught, for sometime, to attend the ensuing Yearly Meeting in London, and also to visit Scotland, I took shipping for Parkgate, the 26th of Fifth Month, 1756, and landed on the 28th : the next day went to Warrington, and lodged at Samuel Fothergill's : thence proceeded to London. After attending the Yearly Meeting, I stayed in and about London till the 23rd of Seventh Month, visiting the

meetings : on which day, being at Gracechurch-street meeting, I experienced the renewings of inward life and peace, as a reward for my labours and exercises in that city ; and I had cause to be humbled in mind, and to return thanksgiving and praise to the Author of every blessing,—indeed, worthy is He for ever and evermore. Amen.

TO RICHARD AND ELIZABETH SHACKLETON.

Kendal, 11th of Eighth Month, 1756.

DEAR FRIENDS, ——— As I was travelling up towards London I found a weighty thoughtfulness to rest on my mind respecting that city, and an apprehension I should not get directly from it after the meetings were over ; which settled upon me, and engaged my stay there for many weeks, travelling and labouring in the ability received, which produced reconciling peace ; though at times I was introduced into much distress and pain of mind on account of some that were in high places, who were actuated by a wrong spirit, which the apostle terms “ spiritual wickedness in high places.” But with reverence I ought to speak it and bear it in remembrance, I was enabled to discharge myself, and lay at the doors of the people what was given me for them. I was at many of their meetings for discipline, and beheld with anxiety the order of the London churches, and what Diotrephesian spirits ruled therein ; which when removed, I hope Truth will more gloriously shine there ; for there are many under the forming hand for places in the house even there, with whom I was nearly united, and which in due season will be made manifest. I left that city in much peace and gratitude of mind for my deli-

verance therefrom, and that I was preserved so as to have the unity and approbation of the solid and rightly concerned, and the enjoyment of comfort and peace in my own soul.

I came from London pretty direct by way of Northampton, Leicester, Nottingham, Mansfield, Doncaster, and York, and left the latter place this day week, after staying several meetings there, for Skipton; from thence to Settle, and so to Lancaster, where I was last First-day much to my refreshment and satisfaction, and came here on Second-day accompanied by many Friends, William Dilworth, Jonathan Bradford, and wife and daughter, there was also Lydia Lancaster that worthy mother in Israel, and one of the Rawlinsons, William Birkbeck and sister who came both from Settle, and several more. We were at a large meeting here yesterday, which was a general meeting, and proved to our mutual comfort; and indeed I have daily cause to bow in mind under a sense of the goodness of my God, who, though He tries, He does not forsake those who feelingly rely and trust in His ever-gracious hand of help: and though I have no settled outward companion, He is pleased to attend, and to make up all deficiencies of that sort, for ever magnified be His name; He is worthy of all praise through the utterance of his own Spirit and power, both now and for ever, world without end!

I intend now, through Divine aid, to go from this place pretty direct into Scotland.

Give my dear love to M. P., and inform her I rejoiced at her and the Friends' safe arrival, and that they were preserved to taste of that victory which true faith gives over the worst and greatest enemies, whether by sea or land, amongst countrymen or false brethren, and which, completely overcomes the united

force and terror of death, hell, and the grave, and centres the soul immortal in immortal life.

SAMUEL NEALE.

I had many meetings on my way to Edinburgh, which place I reached the 22nd of Eighth Month, and was at two meetings there, it being First-day : divers of other religious persuasions came in, who though light in their behaviour at first, became very solid. The meeting ended to more contentment than I expected, considering the wide and distant walking of some from the principle they profess. On the 25th, we went forward to Robert Barclay's at Urie, grandson of the Apologist, an instrument memorable in his day, and who being dead yet speaketh. On the 26th of Eighth Month, I had a meeting at Urie, and though it was my lot to suffer much, yet the Lord my God was pleased to favour me with his divine and heavenly aid, and to bear up my head, and to support my spirit, so as to clear myself of what seemed to be my place to deliver, which was very close and sharp ;——— for the apostacy is glaring in this part of the world ; there is so much of a joining with the spirit of it, and cleaving to it both in speech and apparel, which species of adultery the Almighty is displeased with, and He furnishes his servants with a testimony against. That evening we proceeded to Aberdeen, and thence to Kingswells, where Gilbert Jaffrey lives. On the 29th, we came to Inverary, being a general six weeks meeting, where was the largest body of Friends we saw in Scotland ; and a solid good meeting we had, both at noon and afternoon, which occasioned great satisfaction to us. Went in the evening to Old Meldrum, and lodged at John Emslie's, and had a meeting there next day, being the 30th, which was open and comfortable ;

this was the furthest meeting north, and there seems to be belonging to it a sensible body, and those concerned at heart for the growth and increase of the Truth. We returned to Aberdeen, and were at their week-day meetings both Fourth-day and Seventh-day, likewise had two large meetings there on First-day, 5th of Ninth Month, much to my satisfaction: I had to press those of our profession to be circumspect, and to remember our high and holy calling, to live a self-denying life, and be as lights to others. We parted in much love and tenderness, and came that evening to Stonehaven, and had a meeting there next morning, after which we set forward for Montrose, Perth, and Glasgow, where we had two meetings.

At Glasgow, my companion Thomas Crewdson, and I parted; he returned home by way of Carlisle: and, on the 13th of Ninth Month, I set forward for Port-patrick, where I arrived the 15th; and next day landed at Donaghadee. The 19th, was at the Quarterly Meeting held near Ballindery; here I met my dear friends S. H. and S. W. with whom I partook in gospel fellowship of the fruit of the tree of life, and was refreshed in a holy and sweet communion. We were favoured together, and the meeting ended in thanksgiving and praises to Him who lives for ever, who prepares them Himself, and teaches how and when to offer them up to His holy and glorious name.

The 28th of Ninth Month, 1756, after having visited several meetings in Ulster province, I returned home, and found my family and affairs well; for which, and all other blessings and mercies, may living praises and adoration be ascribed to the inexhaustible Source of all good. Amen.

CHAPTER IV.

HIS MARRIAGE WITH MARY PEISLEY—HER SUDDEN
ILLNESS AND DEATH.

Ninth Month 29th.—Felt my mind inwardly composed and settled, and strong in desire both for myself and my brethren, and so continued to attend our meetings at home.

Tenth Month 26th.—Was at our meeting at Rathangan appointed for the American Friends, Abraham Farrington and Samuel Emlen, which proved a solid and instructive season; they came home with me that evening, part of which we spent in retirement with several of my relations, I hope to good purpose.

29th.—Set out for Dublin in order to attend the National Meeting; on my journey overtook several Friends going thither, amongst whom was my much esteemed friend Mary Peisley, whom I had not seen since her arrival from her American journey; and it was truly satisfactory after so long an absence to behold a servant who had followed her Master, and was upheld by His mighty power to pass through a variety of provings and dispensations, which dipped into sympathy with, and quickened a rectified ministry to, the state and condition of the churches in that land; these she thoroughly visited, and thereby purchased her own wages, the flowing in of Divine peace and heavenly virtue, which gives a holy hope of quietness and assurance for ever.

On the 30th, was held the meeting of ministers and elders, which proved a solid refreshing season, and ended (in my judgment) to our humbling enjoyment of Divine approbation; and my request was sealed to me, though made in secret, that the Lord of my life would unite our spirits and cause us to witness a participation of the flowing of Shiloh's brooks which makes richly glad, and sustains and freshens the heritage of our God.

The 31st, being First-day, the several meetings in that city (Dublin), were large: A. Farrington was led to speak of the gradual advancement of the work and operation of religion in the minds of men, in the example of Elisha who was engaged in his outward occupation when the prophet Elijah was sent to him, who cast his mantle over him, which when done he feels the moving inspiration, sacrifices his yoke of oxen that he followed so closely: an emblem that we must give up all and follow the Lord. He spoke afterwards of their going together to Gilgal, Bethel, Jericho, and Jordan, which were different places figuring out the dispensations, which rightly anointed servants sometimes have to pass through, before they have filled up in themselves the steps necessary for service and action; but as they keep close to the prophet through them all, they will be rightly qualified and helped, and they will find a double portion of the Holy Spirit to rest upon them, by which they will be made beautiful as their ancestors, and serviceable as the ancients in their day and time. In the evening, we had a solid season of retirement at S. Judd's, wherein some instructive hints were dropped.

Eleventh Month 1st.—We had a favourable opportunity together in the opening of our meeting, and

deep counsel was unsealed: in the meeting for business we witnessed the same power, virtue, and favour, and several minds were stirred up to bear their testimony to the Truth. Our business ended the evening of the 2nd, in much harmony, concord, and discipleship, to an increase, I trust, of humility and thankfulness. On the 3rd, was our parting meeting, and meeting for ministers and elders; in both of which we were much owned, and the prevalency and power of Truth was sensibly felt by the living and travailing souls.

Having long had a prospect of an union with my beloved friend and sister in the faith of the Lord Jesus, Mary Peisley; and it being the ancient order of our church, I was willing to follow the footsteps of the flock, and to manifest that my dependency was not on my own judgment in this weighty undertaking; so I mentioned it to a select number of our elders and my relations, and had much peace in this step, deeply desiring the approbation and unity of my friends. They not feeling any objection, strengthened my belief, that the God of my life was pleased therewith, and that it was in his counsel, who had often united our spirits, and baptized us into the Spirit of his dear Son, our Captain and Lawgiver, who helps all those that trust in Him, with the increase of his Spirit and power; and who will assuredly give the victory to all who persevere in well-doing and endure to the end: which, that it may be our joint experience and crown of rejoicing, is the ardent breathing and supplication of my spirit at this time.

On the 27th of the Eleventh Month, was held our general meeting at Mountmellick; which was attended with a holy degree of our heavenly Father's

power, and the discipline was carried on with renewed zeal, for the good of the church and honour of our God. On the 28th, being First-day, we had a large meeting; wherein many hearts were bowed under an awful sense of that goodness which extended fresh ability to ascribe greatness, honour, and mercy to the God of the spirits of all flesh; who by His instrumental as well as immediate power is calling all to come under His holy government; for He willeth not the death of any soul, but woos and visits in various ways, to reclaim and purge and make unto Himself a holy nation, a royal priesthood, to shew forth the working of His holy power and matchless love.

Twelfth Month 5th.—I was drawn in spirit to be at Edenderry meeting, which proved a good one, I believe, to several. My heart was much tendered and melted, under a sense of my Lord's goodness; the gospel stream went freely forth; the wicked were warned, the weak and feeble encouraged, and the negligent stirred up. The meeting ended under a covering of glorious Goodness; under the influence whereof, praise was sounded forth, in solemn supplication, to the Father of mercies, in the power and ability of his dear Son our Lord, who is for ever worthy, saith my soul. Amen.

Twelfth Month 9th.—In meeting at Rathangan;—the shortness of time was pointed out to my view, in a lively manner, in the kingly prophet's words: "Lord! make me to know mine end, and the measure of my days, that I may know how frail I am." This knowledge conveys fear, and incites to a care to loosen the affections from worldly enjoyments, which are fleeting and fluctuating: "for it is certain," as saith the Apostle, that "we brought nothing into

this world, and we can carry nothing out of it, and having food and raiment let us be therewith content." We have need to prepare for our change, watch our steppings, and guard against our natural senses, lest, being outward and carnally bent, they defile and tincture the spirit; which, in the end, will have an habitation according to its purity or impurity, according to its holiness or unholiness.

Twelfth Month 13th.—Engaged pretty closely about outward affairs, yet inwardly concerned to breathe to my great Lord to preserve me in them, so as not to bring deadness or forgetfulness over my spirit, but to live in remembrance of His holy mercies, and that I am an accountable steward.

14th.—Retreated from outward hurry and commotion, and inwardly engaged to feed upon holy help, which was measurably extended for present sustenance and support; had a sweet composure of spirit this evening, with ability to petition for light, wisdom, strength, and courage, to live to the honour of my Master, and to spend that life He has graciously redeemed to His own praise.

24th.—This day several Friends came to visit us; spent the evening agreeably, and had a profitable season of retirement, in which our minds were bowed: thankful in soul ought we to be for such favours and benefits, unapproachable in our time and ability; but when our great Lord is pleased to unseal refreshment, it drops as the rain and distils as the dew, and causes withering hope to spring as the morning.

1757, First Month 1st.—Went [on the visit to Friends' families] to Arch-Nevins's,—met with home and close work, spent several hours in this visit, and afterwards went to Thomas Harvey's, where we had a satisfactory encouraging time, and at the conclusion,

the Spirit of power and wisdom filled my heart so as to cause humiliation, and supplication to arise, and to be formed into vocal language, as ability was extended and directed. Our minds were much refreshed, and we parted in a renewed sense of the rewarding hand of our God, who gives liberally and sustaineth His heritage and people, whose dependence is placed on Him the God of mercy and power; in a humble sense hereof we took leave of one another, and I returned home, being drawn in my spirit to be at our meeting on the morrow.

2nd.—Was at our meeting at Rathangan, in which I felt the holy Hand of help; my spirit was much broken and affected, and a testimony filled my heart for my Lord and Master [on this wise]—"Thus saith the Lord, are not my ways equal, are not your ways unequal, O! house of Israel? I will judge you every man according to your ways:"—the paternal care, the helping regard, the sustaining support and nourishment that were afforded us, were ranged before the view of the mind;—and also the appeal the Lord our God made by His prophet, "Hear, O! heavens, and give ear, O! earth; I have nourished and brought up children, and they have rebelled against me:"—beseeched and entreated all to "seek Him, that maketh the seven stars and Orion, that maketh the day dark with night, that calleth for the waters of the sea, and poureth them out upon the face of the earth:" He will be our Judge, and proportional to our virtue and vice, so will our rewards be. The rebellious were warned, the backslider entreated, and the faithful encouraged: the meeting ended in a solid frame. Returned home thankful and composed in spirit.

3rd.—Some company coming to my house inter-

rupted that retirement and inspection I expected ; but in the evening enjoyed it in degree to comfort, and the renewal of arising strength.

4th.—Being Third-day of the week, retired with my family to seek refreshment and inward help : in the evening was low and poor in mind, yet attentive to look towards the habitation of holy Succour.

5th.—Set forward to visit my beloved M. P., and the next day was at their week-day meeting at Mountrath, which was a melting season to my spirit throughout the whole meeting, and ended well.

12th.—I concluded to return home in obedience to an impulse or draft of spirit which I felt secretly to draw me, and not to urge my dear friend to appear at the next Monthly Meeting [to present our marriage].

14th and 15th.—Was thoughtful and down in spirit by intervals, yet feeling a gradual support underneath, and conscious of having followed the dictates of what I thought my safest Guide, I cleaved close thereto ; which led to retirement and reading, and an inward seeking and attention for the arising of conquering Goodness, that crowns the soul with peace and resignation.

16th.—Being drafted in spirit to be at Edenderry meeting where was to be a marriage, I concluded to go thither, though in a cross to my natural disposition, and so to be willing to do what my Lord had for me to do, who had given me a body in which to do His will ; and what matter where we are, or what work or service we are put to, if we are purchasing peace and laying up for ourselves a good foundation against the time to come. And truly my Master vouchsafed His presence and favour, and fully recompensed my spirit for following His direction ; and I believe the cause did not suffer by my attendance

at the said meeting ; several of the townspeople came in, and seemed weighty and solid. Several things opened to my view ;—the humble manner of Jacob's going in search of his wife,—his humility,—his trial, and his vision,—his covenant, and his success for his obedience to his parents. The meeting I hope ended well ;—humble supplication was offered for us to our Lord. I returned home in the evening, enjoying encouraging and sustaining peace.

18th.—Pensive and thoughtful, which begot droopingness of mind ; yet favoured at intervals with confirming peace, that the rays of light would again appear, and dissipate every unsettling and anxious reflection.

21st and 22nd.—Hurried and engaged pretty closely in the outward ; yet careful to retire from it to feel after the virtue of reconciliation to every cross occurrence and harassing care : taken up in part in writing.

31st.—Joined again the Friends on the family visit ; and it proved a time of great favour and merciful condescension ; in the course of this visit the openings of holy Truth were experienced, and the newness of life accompanied, by which our minds were replenished and sustained, and we enabled to attribute the glory and honour of all to the inexhaustible Treasury of wisdom, life, and love. We separated in much love and unity, and I returned to my family where I found my affairs pretty much to my satisfaction.

Second Month 6th.—First-day, I was at Rathangan, where I witnessed a close and inward travail, with a degree of holy and heavenly nourishment, which quickened and begot cries and requests to the Author of true sufficiency for a continuance of the same. This day was laid before our preparative meeting my

intention of marriage with my nearly united friend M. Peisley, in the doing whereof, sweet peace attended my mind, and my spirit was much tendered and affected, under a sense of the goodness of the God of my life, through the opening of that glorious grace which comes by His blessed Son Christ Jesus.

1757, *Second Month 12th.*—Went to Mountrath, to see my beloved friend M. P., accompanied by some of my relations, having an expectation of presenting our marriage before the Monthly Meeting the day following: found her well in health, through Divine favour, but inwardly bowed down under a sense of the important change which she was likely to make. It was a time of humiliation and prostration of soul to us both: and my desires were strong and fervent, that the Lord of our life might please to be with us, and unite us renewedly, in his holy unchangeable covenant of light and peace.

13th.—We had a good refreshing meeting together, and the virtue of Truth was felt to arise: may our souls be awfully regardful of the condescension of our merciful Lord and Master; and may fresh obedience to all His requirings still lead to an enlargement in His favour, mercy, and love. We appeared before the meeting, I believe, in awe and reverence of mind; and a solemn enjoyment of divine peace and love attended our spirits, which centred them in calmness and serenity. 20th. The First-day of the week, in which it fell to my lot to be engaged as well as other Friends in the public service; several things opened as warnings to the forgetful and wicked, and the consequence of dwelling in that state, in which Divine displeasure would certainly overtake them, though long striving to draw them from it:—in the similitude of a just power, who forbears executing justice, until there is no room left to hope for a return,

and then she appears to *have iron hands though leaden heels* ! Mercy is long-suffering, and abundant in goodness and truth ; yet when slighted and rejected, she assumes her own authority in judgment, and turns from her mild and beautiful aspect into an exorable, and rigid austerity ; and she rewards adequate to the degrees of impenitency and hardness of heart. May all turn in the day of mercy, and humble themselves under the mighty hand of the Lord my God ! After attending the Quarterly Meeting in Carlow, I went towards Ballinakill, with my beloved M. P., and some other Friends ; who were going there on a religious visit to Friends' families ; and, finding my way open, I joined them in that service. 22nd. Feeling a disposition still to accompany Friends in this visit, I went with them to finish what remained in the meeting of Mountrath, and the 24th, returned home in much peace.

Third Month 8th and 9th.—Retired, and inwardly drawn to a cautious inquiry, in which frame I had to petition for holy Help, to live to the honour of my Lord and Master, to go in and out before His people in His own pure wisdom ; that in all things He may be glorified and have the praise.

10th.—Our Monthly Meeting was held at Rathangan ; the meeting for worship was low : towards the latter end a few things seemed to arise and dwell on my mind to offer, which I did in humility of mind—concerning Christ, the true Physician ; in a natural sense when a family is sick or disordered, if a physician be sent for, he administers suitably to the several wants and constitutions of his patients,—some want nourishment, and for others abstinence is best ; and so he prescribes as they stand in need. And so does the Physician of value to His own dear children : He

offers nourishment according to His good pleasure to those who are weak and feeble, and who stand in need of it, when at the same time He restrains it from others of His family, in order to offer them something more applicable to their wants and disorders, as abstinence, withholding food from them; that they may come to feel their appetites, and seek His face and help. There seemed to me to be another state in the family, who were willing to partake of heavenly food with the children; but if it were not handed to them; they were easy and negligent about it, and ran to their outward affairs, and thereby neglected that inquiry which might be helpful to them, why Divine nourishment was withheld from them.

Third Month 12th.—Went towards Mountmellick, accompanied by two Friends to meet my dear friend M. P., who was engaged in a family visit in that quarter. *13th.* We presented our marriage the second time before the Monthly Meeting. In the evening, I accompanied my beloved friend M. P., with others appointed, to two families: in one of which, she directed her testimony to the visitors, in such a manner, as much affected our spirits: she spoke of the pillars of a house, in an outward building,—the fewer they were, the greater weight or burden they had to bear: so, in the Lord's house, those who were faithful and upright, must expect to feel weight, and the fewer they were in number the greater weight must they expect to feel; she mentioned the necessity of standing firm, and had encouragement for such.

Third Month 17th.—Being the day of our marriage, many Friends and others attended; it was a solid, comfortable, and instructive meeting. James Gough was concerned to mention these words from the

prophet Isaiah: "Thy Maker is thy husband:" on which he enlarged in a beautiful and remarkable manner. In the evening, we had a time of retirement, in which something singular occurred: I was engaged to speak of the Apostle's address to the Thessalonians, where he called them, "The church in God:" it opened to my view, that we were to be that church by union and communion with Him; keeping under the sanctification of His power and virtue; that relations in affinity or consanguinity signified little, to that of an immortal kindred, which is between those who are "The church in God:"—that trials and afflictions were the lot and portion of the right-minded, designed to bring us to a nearer union with our God, and make us His church, prepared for Him to dwell with, and in. I entreated all to prize such seasons as these, and to remember, that, if they were properly improved, it would be laying up for ourselves a good foundation against the time to come. My dear wife had to speak of the sabbath of rest; that when the Almighty had done His six days' work in the creation, He appointed a sabbath, and sanctified it; and that, in the time of the law, the people were forbidden to do any manner of work on the sabbath day; and said, there were some present who would have a sabbath in which they should have no work to do: I remember thus much, she spoke but a few sentences with much clearness, and the evidence went with them. Little did I then suspect that we had each to minister to our own states and conditions.

18th.—We were visited by several of our Friends, and had religious and instructive communion in the openings and enlargement of divine love. The

19th. We spent solidly in a sweet and beautiful

fellowship, and my dearest was cheerful and well going to bed, but about one o'clock was attacked with her old complaint, the cholic, in an unusually violent manner, and was in great agony; several things were administered which formerly relieved her, but nothing now was sufficient to repel it: thus she continued most of the night, dozing at intervals. After the first shock of her pain was over, which did not in its violence and force last above an hour, she lay pretty quiet and still, in an awful frame; and would sometimes raise her voice in a melodious and heavenly sound, through the efficacy and virtue of that glorious grace, which had so often animated and enabled her to sound forth praises to the King of saints: and though she did not always express herself in words, yet there was a language in the sound which richly and fully manifested that she triumphed over her bodily pain, as well as over death, hell, and the grave. For it appeared that she longed to be dissolved, by her entreating her Lord to give her a release, if consistent with His holy will; which request He was pleased to answer, and about half an hour before her departure dismissed her pain; she then said, 'I praise thy name, O my God! for this favour.' Soon after she breathed shorter and shorter, and quietly departed without sigh or groan, like a person falling into a sweet sleep, after fourteen hours' illness, about three o'clock in the afternoon of the 20th of Third Month, 1757.

I was constantly with her during her illness, and have to bear my testimony to her noble and Christian conduct. My loss is great: I have lost a sweet companion, a true friend, a steady counsellor, a virtuous example, a valuable instrumental pilot, and a deep and sincere sympathizer in afflictions and trials.

But my Lord, who knew my motives and views in seeking such a friend, will, I trust, look down in pity and mercy on my destitute condition, and administer heavenly, sustaining help, to anchor my mind in such a storm as this; that I may be able so to live to his honour, as to gain an admittance into that kingdom which is prepared for the righteous, when these few moments shall be over, when this mortal veil shall be rent, and the immortal spirit summoned to appear before its Lord. O! that my soul may be vigilant and watchful in the great work, that I may have to join the spirit of my beloved, and her kindred saints, in singing Hosannas and Hallelujahs to the Lord God and the Lamb, who lives and reigns for evermore!

Third Month 21st, 22nd, and 23rd.—In a drooping, low, exercised condition, under a sense of my deep trial: but the God of my life opened a view that my dear wife was happy; and I am left in a state of daily toil and trial, to wrestle with flesh and blood before the reward of “well done,” be pronounced. Methought, I beheld, in the vision of that which gives the victory, comfort and beauty in the prospect of running well, and in being vigilant and valiant in the work of God: and I felt a strong and fervent motion of spirit that it might be my lot so to run, as to obtain,—and so to suffer, as to reign with my Lord and Redeemer in the mansions of light and immortality.

24th.—This day my dearly beloved wife was interred. It was my desire to have a meeting in the meeting-house; and it pleased the great Lord and Master of her life and labours, to favour with his Divine presence, and to exalt his testimony above all opposing spirits, and enemies of the cross of our Lord

Jesus: for which my spirit was bowed, and praises lived in my heart to His great and ever to be honoured name. Afterwards, at the grave, we had a renewed evidence of His divine notice and power: dominion and authority were ascribed to Him, who opens His treasury, and dispenses His blessings and favours;—ever worthy is He of thanksgiving and praise by sanctified spirits on earth, and glorified spirits in heaven. Amen.

The following letter from RICHARD SHACKLETON to CATHARINE PAYTON, gives an account of these affecting events.

Fourth Month 3rd, 1757.

MY DEAR FRIEND,—It is laid on me by a friend of ours, to send this messenger of sorrowful tidings to thee. A scene has opened little expected by us, which I know will nearly affect thee, as it has us; I am at a loss how to begin to relate it, surely many are the instances of the fallacy of our prospects and uncertainty of our enjoyments here; repeated are the shocks we get to loosen us from earth, that, finding no firm footing for our wearied spirits thereon, we may with more earnest longings seek a city that hath foundations, a house eternal in the heavens. May this be the happy effect of our afflictions and disappointments here; and then we shall experience such dispensations of Providence to be salutary potions, though for a time, they be bitter cups.

But to begin:—thou wert acquainted with the intentions of our dear friends Samuel Neale and Mary Peisley to marriage. They accordingly took each other in marriage on the 17th of Third Month, at Mountrath. The meeting, (although crowded with various sorts of people, and many of the neighbouring

gentry) was a solemn good opportunity, and, to speak my own opinion as one present, to the honour of Truth. Samuel Neale married as though he married not. Appearing towards the beginning of the meeting in a lively testimony, and at the conclusion, in heart-tendering supplication.

I remarked that after the meeting Mary seemed quite pleasant and easy in her spirit, but loath to part with some of us who were taking leave of her, in order to return home.

The evening preceding the day of their marriage, Samuel requested an opportunity in her mother's family, wherein he had to speak of the benefit of laying hold of every such opportunity of renewing our strength, and that it was the way to lay up treasure against the day of trouble and disappointment, which was certainly to be met with in this uncertain stage. And in the evening of the marriage day, in a like opportunity, Mary spoke sweetly how the Almighty performed the great work of the creation in six days, which having finished, He appointed a Sabbath, and day of rest, and sanctified the same. And that there were present, who would in a little time enjoy the sabbath, &c. Thus remarkably they spoke severally to their own particular states, little thinking, I believe, that their testimonies would be so speedily fulfilled on themselves.

They spent the two days following their marriage in sweet fellowship at her mother's, and on the Seventh-day evening, Mary was remarkably cheerful, and supped heartily. But between twelve and one o'clock that night, she was seized most violently with her old pain in the stomach, which for some time affected her so strongly, that she cried out with pain; but after a while it abated, and she expressed

her thankfulness to her great Benefactor. She then desired one of her sisters to hand her a cup of water, and said she would see afterwards what a fine sleep she would go into. After she had drank the water, she seemed much pleased, and fell into a kind of slumber ; and gradually drew her breath weaker and weaker, till she drew it no more, expiring without any seeming pain, sigh, or groan, on First-day the 20th ult., about three o'clock in the afternoon, and went, no doubt, to enjoy that sabbath which she so sweetly spake of a few days before.

Her body was carried the Fifth-day following to the Meeting-house at Mountrath, which was very full on the occasion. Several Friends bore testimony in a lively manner, to the circumspect life, holy zeal, undaunted courage, and faithful services of this eminent instrument in the Lord's hand to publish His Truth among the nations, and at the conclusion, my dear friend Samuel Neale, to my great surprise and gladness, kneeled down beside the coffin that contained the remains of his most beloved earthly treasure, and prayed to God the Father in the demonstration of the Spirit, and baptizing power of His Son. My soul was prostrated in the deepest reverence, and joined in strong cries unto Him, in whom is all our sufficiency, that He would be near us in this trying day, and make up our recent loss ; and I believe many more present were greatly affected at the same time. From thence we proceeded to the grave-yard, where Samuel bore a living testimony to the people, and our friend James Gough was concerned in supplication ; after which the body was decently interred.

Such was the latter and last end of our dear friend, concerning whose many excellencies I need not en-

large to thee, who not only hast been more a witness, but a better judge thereof than I : but shall only add respecting her, that since her return from America, she was diligent in attending meetings, both particular and general, when ability of body was permitted ; but seemed pretty much shut up as to the exercise of her gift in the ministry, though sometimes she appeared in that manner always lively, but mostly short.

After the publication of their intentions of marriage, she found a concern to join other Friends in family visits, which were performed very fully to the families of her own Monthly Meeting. In this service she was remarkably favoured with clear openings, and deep counsel, which it is to be hoped will be as bread blessed by her Master, cast at His command upon the waters, (the unstable minds of the people,) that may be yet found, though perhaps not till after many days. After the accomplishment of this service, she returned home cheerful and easy in her mind : and in a few days after, she was joined in marriage to her beloved husband, our dear friend. As the tie of natural affection between them was drawn still more closely by a pure and spiritual union, this sudden separation is doubtless a severe trial to the survivor : but that good Hand which brought him out of Egyptian darkness, into His marvellous light, and which leads His approved servants through various straits and dispensations, I hope will still be underneath, and support, and more and more refine for His further use, till He fits for that Heavenly kingdom, where, O ! that we may all meet, never more to part, when these few afflicting days are over.

I am with the salutation of dear love, thy real friend,

RICHARD SHACKLETON.

26th.—Took leave of my friends and relations, in a solemn weighty frame of spirit, in the enlargement and overflowing of unlimited love, having fervent supplication quickened in my heart, that we might all be kept clean, in the protecting care of our Heavenly Father.

28th.—Returned to my own house, in lowness and much thoughtfulness of mind, accompanied by some of my relations, who came as sympathizers.

31st.—Attended the meeting at Rathangan, in which my spirit was refreshed and strengthened. My dear friend Abraham Shackleton and his daughter-in-law Elizabeth were with us, and we spent the evening in religious converse and retirement, I hope to mutual comfort. I passed through exercise, before I concluded to go on with them to the Province Meeting, to be held at Moate; but duty prevailed above every other consideration; and it fastened on my mind that while the church militant was upon earth, she was in a state of warfare, and if I were of the church militant I must not be exempt from my portion, but be willing to be anything that my Lord would have me. So I willingly gave up, though it was to be as a spectacle to the people. At night my mind was much exercised and tossed in reflecting on the singularity of my trial, and I was earnest in mind to have some confirmation respecting the cause of the quickness of the separation; which was graciously vouchsafed, insomuch that I was made thankful and easy: having an evidence from the Almighty,

through the revelation of his Spirit, respecting the removal of his servant, that her days were filled up. It seemed to me as though she appeared before me, and uttered these words as intelligibly as I ever heard her express any: 'As for me, I am safe;—thou art still in the body,—watch well thy ways:—an unction seemed to accompany the words which rested on my mind for some days. I count it a mercy indeed to be thus noticed, and humbly crave help to live diligently in uprightness.

CHAPTER V.

VISIT TO MUNSTER, AND SOME PARTS OF LEINSTER.—

VISIT TO WALES, AND SOME MEETINGS IN ENGLAND.

1757, *Fourth Month 4th and 5th.*—Taken up pretty much in reading, writing, and retirement, wherein I witnessed calmness of mind and a quiet habitation, though mixed with low thoughts and a dulness hanging over the spirit.

10th.—Attended our First-day meeting at Rathangan: my spirit was tendered and humbled under various considerations, and my soul was exercised and bowed in deep travail; in which state of mind it was clearly seen (though I was not engaged to express it,) that the creation of God in the soul is by the efficacy and work of His blessed Son Christ Jesus, who said by his servant,—“Behold I create all things new;” and that he also was the beginning of the creation of God. In the old creation light was first created, and the Almighty “saw that it was good.” So in the new creation light first arises in the soul, and shews to man his condition, and the necessity of a change, if ever he becomes new; and not only shews, but helps out of the old state of death, and that by proper gradations. This is the true Light that enlightens every man that comes into the world; and as man is faithful to its discoveries he advances in the work of God, sees more light, which discovers to him his own deformity, and abases self; for the more we have and enjoy of the light of Christ

the more humble we are, the more jealous of our own corrupt nature, and the more zealous to live to the honour of God. And as we keep in a yielding obedience unto the manifestations of this glorious Light, we become new creatures in Christ Jesus, who declared he would create all things new. And as this new state is witnessed, man may properly be said to have dominion over his own corrupt propensities and the evils that are in the world,—having victory only by Christ ; and not only over them, but he will keep the blessings of the old creation in their proper places, having dominion over them, subduing the earthly mind which centres and settles too much on earthly objects. But alas ! how many are there now, making a high and exalted profession, who are not only led captive by their own lusts and evil habits, but are slaves and in captivity to those things which were given as gifts and blessings for a noble and dignified use, and to be subordinate to man ; instead whereof man is become in the general in bondage to them, and they have dominion over him ; which reversion will ever continue, until the light is given way unto in the soul, which will bring to the washing-pool, to the cleansing cistern, and work all things new ; thus there is a getting forward in the celestial race, and in the end a partaking of that joy and rejoicing which the sanctified and redeemed in Christ Jesus do now, ever did, and hereafter ever will partake of and enjoy !

11th.—In retirement and thoughtfulness of mind, to witness profit therefrom. Being calm and serene in spirit I took a view into my beloved wife's papers, many of which are much to be prized and valued, containing deep and a truly devoted example in Christian virtues and graces.

12th.—Being retired in my family, felt a degree of sustaining succour to my soul and refreshment to my spirit; a great part of the remainder of the day taken up in reading and meditation. I count it a wonderful mercy and favour that I am so supported under my trying affliction; but surely such unmerited love and regard will I trust bring my spirit into humility, and quicken diligence and excite care to come up in my duty and station in the church militant whilst embodied in a mortal mansion.

13th.—In a degree of sustaining quietness, taken up in reading over some of my beloved wife's papers, in which I felt an inward sweetness and strength to arise, with attentive admiration at the goodness of that holy regulating Hand which had so wonderfully wrought upon her, fitted and fashioned her a vessel of honour, keeping her in that humility which goes before honour, and preserving her in a depending state, which her writings fully set forth.

14th.—At our week-day meeting at Rathangan, in which I had to travail for the arising of life and the true Seed into dominion; my spirit was broken and humbled, and in prostration of soul I was led forth to petition our Sovereign Lord for help and strength to His people, and that He would be graciously pleased to help His church in this nation to come forward in the holy warfare, leaning upon the breast of her Beloved, to stem the temptations of the enemy, and open the spiritual eye to see his workings.

15th.—Was taken up in reading, conversation, &c.; several of my friends coming to see me: we had some solid reflections on the ways and workings of our Lord, and His dealing towards His people the workmanship of his hand.

17th.—Being First-day, my spirit was much humbled in our own meeting, and my Lord was pleased to appear for my succour and support. These words were strongly impressed on my spirit,—‘ Watch well thy steps and ways.’ I took it as a seasonable caution for my own state and condition, and rested under its admonition, until I further felt the animating virtue of Truth to arise in my heart and to kindle an emotion to utter it amongst the people. The shortness of time was also opened to my view, and the dangers we were surrounded with whilst in these houses of clay—the great need all had to watch well their ways, which all would be helped to do, as they looked to Him who has all power in His hand. Those advanced in years had as much need as any, who were just ready to step out of time, being by the course of nature upon the very verge of eternity, and the Judge waiting as before the door to receive their entrance. And those who were ministers and elders had much need to watch well their ways, that they might example the flock, and have to say,—‘ Follow us as we follow Christ,’ the holy and heavenly Pattern of true rectitude ; who had not (by His own testimony) whereon to lay His head, so much was He a stranger and pilgrim upon earth. Those who were parents and heads of families had much need to watch well their ways, that they might be good examples and waymarks to the youth ; and the youth themselves, that they might be preserved from a fellowship with the people or spirit of the world, remembering that evil communication corrupts good manners. I entreated *all to watch*, for he that betrays was near at hand, now as well as formerly, to bring into bondage and under his government ; great need therefore have we to watch well our ways,

and look to our Head, our Husband and Guide, that we may be enabled to join in a holy confederacy to pull down the kingdom of sin and Satan. I went afterwards to a Friend's house where I had a sweet time in supplication as we sat at table.

19th.—Sat in retirement in my little family, so as to witness supporting succour to my spirit, being very low and weak in spirit before the said opportunity. It is cause of great humility of soul to reflect and meditate on the unmerited mercies of my Lord to me; may a quickened and awful regard thereto ever accompany and possess my mind.

23rd.—Much taken up with outward affairs, yet had my eye towards the gate where my Beloved is sometimes pleased to appear to the refreshing and helping the [poor pilgrim,] as well as to the nourishment and growth of that part which claims an interest in immortality and never-ending felicity.

24th.—First-day of the week, was at Rathangan, and bowed under exercise, being dipped into several states then present, to whom I was enabled to impart my concern, and I think in the demonstration of my Master's love and mercy; sundry things were spoken to, the necessity of seeking the one thing needful, as Mary did, which will employ most of our time and attention; ourselves, our families, and the church of Christ demanding, as we are prepared members, the whole of our attention, besides the necessary employment in our domestic concerns, and the duty we owe our neighbours of being as lights and way-marks to them. And as all are thus rightly occupied, there will be little of that weakness lodging in us, of prying into and speaking of other people's affairs; detraction and calumny will be entirely excluded, we sitting low; this will cause our faith to flourish, and our hearts

will be enlarged in the other necessary essential Christian virtues,—patience, knowledge, temperance, godliness, brotherly-kindness, and charity; and it is these which will tend to give us the victory over the beast, and over his mark, and over the number of his name; and will exalt us among the redeemed, who stand with the golden harps upon the sea of glass, singing the song of Moses and the Lamb.

25th.—Taken up profitably in reading, retirement, and writing: also had to mind my outward affairs, with a serene satisfaction resulting from an inward attention to the more material duties, which when devotedly pursued, make domestic cares not only necessary but pleasant and sweet.

27th.—Retired with my family, in which state I witnessed helping, healing, nourishment, and had opened to me a prospect humbling and trying, which was not the first time; may the Lord of my life so work in me, and upon me, as to fit me for His house here on earth, the church militant, and thereby I may enjoy a mansion in the church triumphant, is my passive, resigned, and earnest request at this time.

28th.—Our week-day meeting at Rathangan, in which I felt a mixture of suffering with a tender and sweet stream of Divine consolation. Yesterday's prospect still lived in the time of my best enjoyment, and I found my heart closely united to the true seed there assembled, and had to speak of the Jewish church formerly, when in a travelling exercise, and baptized under the cloud and in the sea, under Moses their leader; the glorious signal they had for journeying as well as standing still, the cloud by day, and pillar of fire by night; which was an unspeakable mercy to their souls for it was proportioned according to their necessities and wants. In the time of

night, the light was more conspicuous when they had most need for it ; and when the light of the outward creation was visible, and in it they could journey, the cloud went before them as a guide : and when by Divine appointment the camp was to stand still, this guide, this pilot and glory rested on the tabernacle. So that the Lord led Israel in the light of His glory, with the mercy and righteousness that came from Him. And now the true Israel is to witness an advancement, as they witness the cloud and pillar to go before them, which is made manifest to the true seed ; therefore I entreated all to keep to their own experience, and not to journey until the cloud be taken up off their own tabernacle, which will be made manifest to them as they witness redemption.

Fifth Month 6th.—Went to Dublin, and met several of my dear wife's nearly united friends, Catharine Payton, L. Bradley, &c., with whom I had a renewed baptism of tears, in remembrance of my beloved one removed : some Friends were opened to speak comfortably, and were dipped into sympathy on that awful subject.

7th.—Our meeting of ministers was held, in which C. P. had much counsel to communicate in the depth of wisdom to many states.

8th.—Being First-day, we had large meetings ; wherein the gospel was freely preached in the power and demonstration of it.

10th.—We had a meeting of worship at Meath Street Meeting-house, and in the afternoon continued our Yearly Meeting by adjournments. Several weighty matters came before our meeting, which time was taken to consider properly, and particularly respecting women's meetings.

12th.—Our meeting concluded : my heart was

filled with humble thanksgiving to the Lord my God, for all His mercies extended to us, and for the distribution of His holy counsel in this our solemn assembly. The meeting of ministers and elders, and the parting meeting were held this day. May a due and weighty sense of heavenly care and regard extended to us, create a quickened attention to the will of our Lord and Master.

15th.—Being First-day, sat with Friends in their little meeting at Timahoc, on my way homeward, and though it was a time of labour and exercise to my spirit in the communication of some few things which lived in my heart, yet the power arose, which gives liberty; and it proved towards the latter end a season of refreshment to me, and I hope to some others in the meeting. Went afterwardsⁿ to see a Friend and relation indisposed, who seemed to me to be in a sweet frame of spirit, and preparing fast for the kingdom of rest.

16th.—Returned home to my family, and found all things well through holy Goodness.

27th.—Went to Edenderry, and was at the meeting of ministers, in which sweet counsel was imparted, and encouragement given to some diffident states and conditions; who have had intelligence opened, yet are afraid to receive it as true, lest the adversary should mix some of his subtle injections, gilding them with beautiful and fair colours, and thereby to deceive as in the appearance of an angel of light; from which may my Lord ever preserve my soul.

Sixth Month 9th.—Was at our week-day meeting at Rathangan, which was poor and barren to me, and it continued a meeting of much exercise to my spirit. In the evening looked into several papers

that belonged to my dear deceased wife, which tended to revive my mind, which was before much depressed.

10th.—Poor and barren in the early part of the day, and reflecting much on a prospect I have had some time ago opened to me, which this day appears clothed with many dangers and difficulties, hills and mountains of height and weight appearing as bars and obstructions.

12th.—Was at Baltiboy's meeting, which was small and a hard one : several broken sentences opened to my mind which I dropped to them, and found them hard to utter : came home in a degree of peace, though I felt much suffering there.

13th.—In poverty of spirit, and very weak as to inward strength and comfort.

14th.—For a small portion of time this day felt a degree of tenderness to affect my spirit with a clear sight and sense of many weaknesses and wants attending, which bowed my spirit ; and desires were raised for my perseverance in stability and the way of righteousness.

16th.—Our week-day meeting at Rathangan, which mostly proved a laborious season, yet my soul nourishingly partook of a sweet stream of life which quickened deep supplication to the God of true consolation, for the upholding and building up in a true humble and living dependence on Him and on the arm of His power.

Sixth Month 23rd.—Set out in order to pay a visit to Friends in some parts of this province, and in the Province of Munster, which I had, for some time past, believed to be a duty incumbent on me.

24th.—Was at a meeting in Dublin ; went from thence to Wicklow to the province-meeting and so

proceeded to the county of Wexford: visited all the meetings in that county, and in the Province of Munster. The virtue of Truth rose into dominion many times, and my soul was deeply bowed under the renewed experience of the mercy of my Lord richly extended to me in this journey.

TO RICHARD AND ELIZABETH SHACKLETON.

Wicklow, Sixth Month 25th, 1757.

MY DEAR FRIENDS,—I am not altogether insensible of the weight of the trial you have of late passed through, in the loss of your released happy little one, and the commotion of your family by the distemper [small-pox]; but let us count them all as visitations of a God of mercy, who knows what to administer to His creatures, how, and when. My sympathy with you is great, my desires for you are strong, and my salutation is to you in the bowels of unfeigned love, with this request,—stand in the patience, look with diligent attention to the Source and Spring of unbounded mercy that suffers us to pass through such siftings, in order to fasten and establish our faith in His all-powerful arm; which must be entirely leaned upon, if we expect to be held up in trials of every kind, which are and must be our portion whilst in a state of pilgrimage.

Ah! my dear friends in the covenant of life and peace, in poor tried *me* you have an example of the instability of all temporary favours and blessings, in the fruition of the ultimate of my desires and expectations, so far as could be enjoyed in such an union as ours; but all was cancelled by the removal of my memorable friend! Well, my heart is brought to that state of resignation, as to praise that Hand with

which I was smitten ; and to crave yet more stripes, if it be for my refinement and enlargement in boundless love, and the attraction of my soul to never ending enjoyment. I cannot write much : I conceive I am in the way of my duty in saying thus much ; and may add, I am following, I trust, my Leader, in visiting some meetings in this and the Province of Munster, where I expect trials and besetments ; but my hope is in my Lord.

I shall be glad of a few lines from you if you think me worthy of them, either at Waterford, Cork, or Limerick, and salute you unfeignedly in a degree of my Father's love, and am your real friend,

SAMUEL NEALE.

After an absence of six weeks and three days, I returned home, 8th of Eighth Month, fully satisfied that I had been in the way of my duty : with this resolution, to be willing always to trust in my Master, and follow his directions as clearly made manifest, because my soul has indeed felt the reward that attends obedience.

Eighth Month 9th.—I am sensible of a degree of calmness and sweetness, which renders solitude delightful.

10th.—Engaged in retrospecting my late journey, and attending upon that which replenishes and sweetens every bitter cup.

12th and 13th.—Was easy and free in spirit, pondering on the works of my Master ; I had to look into the beautiful reward that attends obedience, and what a glorious experience it is to die in a state of acceptance with our God.

16th.—In a degree of profitable quietude, engaged in reading, writing, &c., sometimes I witnessed a

painful clothing of spirit, which I trust is for my refining. Wrote to J. G. in the evening respecting a poor prodigal who wants to be restored. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth, and there be higher than they."—(Eccl. v. 8.)

20th.—Set forward towards Dublin, and took Baltiboys in my way; and on the 21st, was at their meetings in that city, in which my Master endued me with strength to deliver what was laid on me with a degree of authority, in which I had to speak to various states in a sharp testimony, the wicked and openly profane, the worldly-minded, and also those who had gifts and were as servants once occupied and engaged in the great Master's service, but now were fallen asleep and at ease. I had peace administered for my labour amongst the people, and had also the censures of some of them for my pains.

Ninth Month 1st.—Our week-day meeting at Rathangan; in which I felt a close combat to keep to that inwardness and emptiness of my own thoughts that leads to fulness and fruition.

9th and 10th.—Measurably composed and quiet in the enjoyment of sweet peace; taken up in reading and reflection a portion of each day, I trust forwarding the progress of the immortal spirit in the spiritual race.

17th.—We held our province meeting; which was measurably owned with our heavenly Father's favourable notice: the meeting for business was comfortable, several members speaking from a ripened concern and a right regulated zeal. In the evening

had a comfortable opportunity at J. C.'s, with his family and divers others; the virtue of Truth was generally felt to flow, which humbled our hearts, and from thence salutary counsel flowed.

Tenth Month 9th.—Being First-day I was at our meeting at Rathangan, in which I had exercise and service: the state of the blind man who sat by the way and begged, was opened to the view of my understanding;—that our Lord healed by spitting on the ground and making clay of the spittle, and anointing his eyes bid him go and wash in the pool of Siloam, which he accordingly did and received sight. He had faith in our Lord's direction, and therefore was restored: and now in this gospel day, which is a spiritual dispensation, we must expect salvation by obedience to the dictates of the Spirit of Truth, and the inward anointing of the eye of the soul, which when opened sees things in a true light. For now we are not to look for an outward Christ and outward miracles, but "Christ within the hope of glory." The apostle was fully of this mind, when he says, "Henceforth know we no man after the flesh; for though we have known Christ after the flesh, yet now henceforth know we Him so no more:" for now He appears the second time in the hearts of the regenerated souls without sin unto salvation. Several things respecting the restoration of the blind man I had to speak to, making comparisons in a spiritual manner; and the meeting ended in a sweet frame I believe in the sense of the generality.

11th.—Third day, felt the humbling virtue of my Lord's love to be about my tent, as a new visitation of His mercy, which wrought a thorough willingness in me to be anything or nothing, to pass through exercise and conflicts, to visit His seed, and to approve

myself in His service ; unto whom in the riches of His mercy He graciously called, when in a destitute and forlorn state : former prospects were opened, and my mind fitted to go and meet some of my brethren, and visit Moate Monthly Meeting.

18th. — Returned home from visiting Moate Monthly Meeting. The company of my dear friend and companion Abraham Shackleton was profitable, and his service acceptable ; his conduct preaches louder than his words, and his savoury expressions on many occasions, show him to be an inward and spiritual worshipper, carrying the seal that manifests him to be one of Wisdom's children, whose nourishment is from the Fountain of immortality.

19th. — Our Monthly Meeting held at Edenderry ; where I felt liberty of speech as well as matter to communicate, which I believe was suitable to the states of the people : the savour of life was precious, and the meeting ended in a good degree of sweetness, and an enlargement of peace and ease of spirit was my portion. I had to speak of the dominion and rule of Christ our Head, and the subjection as well as fidelity in which His officers, soldiers and subjects ought to be to His laws and administration void of partiality or fear, as Shadrach, Meshech and Abednego manifested, as well as Daniel ; though temporal laws were made against them, to prohibit their obedience to their King and Lord, yet they remained unshaken, and were rewarded with preservation and deliverance. So will all those sons and subjects that come up in their religious duties, conscientiously adhering to the dictates of the principle of life, which ever gives the victory.

23rd. — Went to Edenderry with William Bragg ; it proved a large meeting, but in my sense a lowish one,

—cold raw spirits covered by indifference bringing death with them to the meeting-place; unacquainted with a religious exercise at home, the same ignorance accompanies them even in the solemn meeting, by which the righteous Seed is oppressed, and the true worshipper loaded with pain very often. May the Lord of sufficiency immediately stir up these formal pretenders, and lay on them His judgments; that the transgressing part may be purified, and the precious Seed set at liberty and be in dominion.

Eleventh Month 16th.—A meeting was appointed at Dublin for those who attended the funeral of S. S., deceased, at which was a great gathering: my spirit was concerned and exercised, there were several of my old acquaintances there; but Truth stood in dominion over all, strength and utterance were granted, for which and all other mercies afforded, may my spirit reverence and bow at the footstool of my gracious Lord, Benefactor and King, whose authority accompanies His poor depending children, and His own strength animates them to sing His praise.

20th.—Was at Rathangan meeting, in which I felt the supplies of life flowing from the fountain, and was animated to exhort my brethren,—the words of the prophet Micah (vi. 9,) took hold of my spirit, “The Lord’s voice crieth to the city,” &c; to which I was enabled to speak in a good degree of authority; the tendering life arose in the meeting, and the spirits of a remnant were comforted.

27th.—First-day was at Rathangan meeting, where I felt a laborious exercise and heavy weight, being baptized into some states there; my Master enabled me to speak to them in a degree of power, but the arising of it was not as high in dominion as at some other seasons, yet eased my spirit. The pas-

sage in Scripture of the people that attended at the pool of Bethesda came before me to speak of, who waited for the water to be moved by the angel, and whosoever stepped in immediately after, witnessed health and healing. To me it appeared clear, that the way for us to be enabled to get in at the strait gate, and to advance in the narrow way was to witness the healing water of repentance; for this gives us strength and fortitude to pass in at the strait gate, which is indeed too strait for the impenitent and sinner to lug along his load of sins, and the way too narrow: it is a point of great wisdom to begin right; for there are many paths pointed out by the devil and his agents, to lull people asleep in respect to the great work; some advance in one path, and some in another; formality enters one, pride and ostentation another, riches and worldly-mindedness another, and yet all going wrong; for the guide in those paths allows liberties and indulgences, which the true and heavenly Guide does not admit of in those He guides, and will not allow an advancement until washed by repentance, until cleansed by judgment; then there is a journeying forward, the perception of the Guide increased, the light and the experience is enlarged; for the path becomes more shining still, the nearer we come to the heavenly city, the more is the glory and light revealed, as we permit nothing to eclipse it. Therefore may all first witness being washed, that they may enter in with clean feet into this holy gate; which though strait and the way narrow, leads to the city of the great King; where the faithful and believing have entrance and sing the song of praise.

29th.—Retired in my family, and witnessed a low travelling season,—hard work to get down to the

pure Seed ; which at length I mercifully witnessed, and also the openings of wisdom in degree, which seasoned and sweetened my poor empty spirit.

Twelfth Month 6th.—Being Third-day I sat down with my little family, and witnessed a measure of consoling goodness extended to us ; the shortness of time, and the incontestible truth of coming nearer every hour to our change, were solemn reflections and truly interesting. My mind was very low and my spirit pained before the said opportunity.

9th.—Set forward towards the province meeting, and lay at Ballitore that night ; in the evening we had a sweet opportunity there, filled with instruction.

10th and 11th.—Attending the meetings, which were satisfactory and profitable : John Alderson [from England] had good service for his Master.

13th.—Had a meeting at Kilconner, at Samuel Watson's, which was a good meeting to me ; and several states were reached : in the evening had a good opportunity with the family. In this family I observed a sweet harmony between the head and all ranks of inferior classes, that is, between the master and the rest of the family, wife, son, and servants, which was very beautiful ; they seemed to know their places, and how to keep in them ; the savour of life was amongst them, and the virtue of the grace of love was about them.

19th.—Spent at my own house in an agreeable composure ; R. S., J. M., and several of my relations spent the day with me, and in the evening we dropped into retirement, and witnessed a sweet cementing opportunity ; a living supplication was quickened in my heart which I had to put up for our growth, stability and preservation.

21st.—Passed in retirement, and taken up with writing, reading and meditation.

22nd.—Being a week-day meeting, attended, and felt therein a measure of supporting help; which after constant wading, arose to a strong supplication to our Great Master for the continuance of holy protection and preservation and the enlargement of wisdom in the souls of mankind, those of superior ranks as well as inferior, kings, princes, and judges,—that ambition's crest might be bowed down,—that a stop might be put to the shedding of blood,—hostile invasions checked, and the spreading of the gospel influence witnessed; that those places that now appear as a wilderness, through the rage and ambition of princes, may become as a fruitful field and as the garden of the Lord;—that righteousness and peace may kiss each other, and mercy and truth flourish in the land!

1758, *Second Month 29th.*—Left my own home to accompany John Alderson (from England) and several other Friends to the Quarterly Meeting in Ulster, and was at Coothill meeting, which being in a very low way respecting the discipline, we imparted to them what occurred to us for their help and consideration. From thence we went towards the Quarterly Meeting, which proved satisfactory, and we became refreshed in our spirit, one in another. After which Abraham Shackleton and I accompanied J. A. towards Londonderry, visiting both the families and meetings which constitute that Quarterly Meeting, and I returned home in peace, where I found my family well and my affairs in good order,—thanks be ascribed to the great Watchman and Shepherd of Israel who sleeps not by day nor slumbers by night.

3rd.—Went to our province meeting and returned home the 6th, humbled in spirit, with my eye to my great Master ; whom I think I am willing to follow in weakness as well as in strength.

8th.—Measurably enjoying a serene quiet, and engaged in looking into the state of the mind.

Having had a prospect for some time past, of paying a religious visit to Wales, and some parts of England, and the time now drawing near, quickens a diligence to leave my concerns in such a state of regularity as may be easy to my mind ; but my principal object is the discharge of my duty, that I may do the day's work in the day time, manifesting, that I prefer the cause of Jerusalem before my chiefest joy.

Was at our week-day meeting, where I parted with my friends in a sense of the flowing of the strengthening stream of life's nourishment ; and in the uniting efficacy of its virtue, had to praise the Lord God of Sabbaoth in the demonstration of His opening power. Left home in order to pay a religious visit to some part of England and Wales, in obedience to what I believed to be my duty ; and staying a few days at Dublin to take leave of my friends there, I crossed over to Liverpool on the 24th, and came to Warrington on the 27th, where I lodged at Samuel Fothergill's, in whose company I had satisfaction administered to my poor weary spirit. On the 29th, was at Manchester meeting, which to me was low and poor, yet felt the arising of peace. When we have but a little strength we can do but little, and when we have none may we be *still*, so far as is required of us ; and passively rest resigned to the Lord, who fills the clouds. Passing on by Coalbrookdale, Leominster, Pennplace, and Swansea, was at the Yearly Meeting for Wales, held

at Chepstow the 12th and 13th of Fourth Month. The meetings were large, and the testimony [of Truth] went freely forth with demonstration and power; my mind was low and baptized, but the strength of my Lord was to be felt, which bore me up. The 14th, we crossed the ferry towards Bristol, where I attended the Yearly Meeting, and stayed there visiting Friends and meetings some days.

Fifth Month 1st.—Was at the men's meeting, where I had a short testimony to bear against seniority of years or superiority of wealth being qualifications to act for the Lord of sufficiency, who works by wisdom in His church and members, and brings them under such regulation as makes them slow to speak. In this city there is a topping people, high in notion, rich in wealth; to whom the testimony of Truth has gone forth strongly and clearly; several of the youth have been reached, unto these I trust the Lord of the harvest will add a blessing, by helping them forward in obedience.

The 2nd.—Went to Frenchay, where the Quarterly Meeting for Gloucestershire was held, accompanied by my dear friends Mordecai Yarnall and Samuel Emlen [from America]; after which took meetings in my way to London: here I attended the Yearly Meeting from the 15th to the 20th; in which great unanimity appeared in conducting the affairs thereof, and reverential gladness diffused itself through the living members: in our parting meeting the dominion of life was witnessed. The 21st, being First-day, I was at Devonshire House meetings—easing to my spirit, which mostly during this meeting was clothed with sadness and girded with pain; this however I trust will work for good, and centre in patience. 26th, was at Gracechurch Street meeting, which was

somewhat easing to my mind, though I had nothing to offer in it.

On the 29th of Fifth Month, was at the Quarterly Meeting at Colchester for the county of Essex, in which I was concerned, both in the meeting for worship and discipline, to bear my testimony to the Truth, of which we make profession; and in support of some branches of our Christian testimony, too much slighted and violated in that county: this day felt peace to abound. Next day, in the meeting of ministers and elders, also in that for worship, I had some service; but did not feel so much peace to flow in my heart as yesterday, not taking sufficient time in delivering my testimony, which has often hurt me, and left my mind sensible of mismanaging the work assigned: but, I trust, the Lord my God will remedy this infirmity by keeping me in a holy fortitude, granting confidence in the openings of the Word of life, which, indeed, is the only true rectifier of every disorder of the mind, both in conception and expression. Grant me, O! my God, victory over this infirmity, that I may more and more honour and glorify thy name!

After attending the Quarterly Meetings of Woodbridge, Norwich, Lincoln, and York, with other meetings in the way, I was on the 7th of Seventh Month at the Quarterly Meeting at Kendal. That honourable elder, James Wilson, was there, in his eighty-third year; whose living counsel in testimony was very refreshing, and he appeared in the strength of a young man. He told me of a meeting he was at in London, with Thomas Wilson, where was a great concourse of people, and amongst them two persons of high rank in the world, who sat very attentively while a Friend was speaking, and seemed to like

what was delivered ; but when Thomas stood up, being old, bald, and of a mean appearance, they despised him ; and one said to the other ; “ Come, my lord, let us go, for what can this old fool say ? ” “ No,” said the other ; “ let us stay, for this is Jeremiah the prophet, let us hear him : ” so, as Thomas went on, the life arose, and the power got into dominion, which tendered one of them in a very remarkable manner ; the tears flowed in great plenty from his eyes, which he strove in vain to hide. After Thomas had sat down, this person stood up, and desired he might be forgiven of the Almighty, for despising the greatest of His instruments under heaven, or in His creation.

CHAPTER VI.

AT LANCASTER QUARTERLY MEETING—SOUTH WALES
—VISITS MEETINGS IN IRELAND—MARRIAGE TO
SARAH BEALE.

ON the 11th of Eighth Month, 1758, I came to Lancaster to William Dilworth's; the Quarterly Meeting for ministers and elders was held the same evening, in which comfortable counsel was imparted in the opening of best wisdom: James Wilson was engaged to tell us not to, quench the Spirit by reasoning with flesh and blood, and waiting for large manifestations; but in the stirring of life to give forth what we have in faith: but reasoning quenches the Spirit, and in the flowing of the tide of life the vessel is to move, not in the ebbing. The 12th, we had a large satisfactory meeting; many testimonies were borne in the authority of Truth, and the hearts of many were refreshed; in the afternoon, the business was wisely and prudently conducted, which ended the Quarterly Meeting satisfactorily. The 13th, attended their week-day meeting, and the Lord our God was mercifully pleased to favour us with His life-giving presence, in which we had to praise His glorious name, who is worthy of praise, dominion and honour for ever. Amen! Came that evening to Chorley with J. Routh and S. Taylor, and parted with my valuable companions, John Griffith, James Wilson, Lydia Lancaster, Grace Chambers, and several other worthy Friends, whose company, conversation, and

deportment were very grateful to my mind. Accompanied by Joseph Harwood, I visited the meetings of Cheshire and Derbyshire; and taking meetings in the way passed on to Wales, and came to Swansea the 2nd of Ninth Month, where next day I attended their First-day meetings, in which I had close labour; heavenly aid was mercifully extended to ease my spirit. The following First-day I was in both meetings opened very much to the people of other societies, who came in pretty freely; and though it was close labour, and a time of weakness as to the state of my mind, the Lord my God richly supplied with the opening of his word, and the doctrine of the gospel of life and salvation was freely preached to the people, and the meetings concluded with a sense of Truth over the spirits of the people. It is remarkable that on Fifth-day provision was made for my voyage homeward, and an expectation of my going that tide: yet I told my friends that I could not see myself in a spiritual sense yet gone, though affection to my family and love to my native country strongly attended; and though the vessel was under sail, yet she was detained in the harbour, the tide not flowing high enough to carry her out. So that great need have we all to stand single to the Lord and his revealed glorious light, which will open by degrees our duty to us, and animate us, as humbly relied on, to fulfil it. May the Lord my God strengthen my soul with His own pure power and wisdom to wait on Him, till He gives a sure and certain intelligence of His own pure will, which as lived in the performance of is my sanctification.

1758, *Ninth Month 11th.*—My mind seems resigned to attend the Quarterly Meeting at Penn-place, and so to proceed to Carmarthen and Haver-

fordwest, and then, if the Lord please, homeward. And Thou knowest, O my God! that my delight is to do thy law, and to obey thy holy direction: support me, my spirit humbly beseeches, to the latest period of my days, to walk in thy paths, that my soul may at last have an entrance into that kingdom, wherein the righteous redeemed souls have an inheritance.

Tenth Month 3rd.—I sailed from Haverfordwest, landed safe at Dunleary, and came to Dublin; where I stayed several days, attending meetings. On the 12th, I was at our meeting at Rathangan, in which ancient Goodness was pleased to appear, to the tendering of my spirit, in commemoration of the mercies received in my late journey. I was bowed, and my heart revered that Power which hitherto had shielded, protected, and preserved. In the evening returned home to my family, a peaceful serenity covering my spirit; for which, and every other blessing received, may living thanksgivings be rendered to the Lord my God, who is everlastingly worthy. Amen.

Tenth Month 13th and 14th.—Spent in emptiness, though at the bottom felt sweet peace, which indeed is the reward that is the true riches.

16th and 17th.—Taken up pretty much in reading, writing, and retirement, by intervals, very delightful and agreeable.

18th.—Attended the Monthly Meeting at Edenderry: the stream of Divine goodness measurably was extended to the tendering my heart in the fore part of the meeting, but towards the conclusion ceased, and exercise and dryness ensued, and the meeting ended in silence. It was a large meeting, and many I believe had their expectation outwards, which often proves a hindering impediment to the poor servants. In the meeting for business some Friends seemed

desirous I should give some little account of my journey, which I had upon my mind to give in humbling fear, and there seemed to be a reception for it, in which comfort opened her gates and heavenly refreshment entered.

23rd.—Pretty quiet and still, at seasons looking inward for the arising of the Beloved ; taken up in writing, reading, &c., a portion of time.

24th.—Emptyish and lean, yet desirous to be relieved with the opening of invisible succour and strengthening goodness : awful fear looked me full in the face, which raised a desire that I might be what the Lord my God would have me to be.

29th.—First-day ; our meeting was to me trying, through the abounding and retiring of that which is our strength ; for I find it hard to keep pace with its circulating, awakening visitations, and only to move in its pointings. May the Lord of my life make me more wise, that the powers and faculties of my soul may be devoted to bring honour to his great and everlasting name !

Eleventh Month 1st and 2nd.—Attended the half-year's meeting at Dublin ; the meeting for worship was low and exercising to some, who had a diligent travail and exercise on their spirits for the heritage and the appearance of its glory. The meeting for business was more refreshing, and the members more united in living enjoyment ; it was favoured on the 2nd with a degree of the presence of its holy Head, and a quick zeal for the welfare of our Zion and the prosperity of her children was felt amongst the gathered few. In the evening was held the meeting of ministers and elders : on the 3rd, we were much owned, thanks be to the mercy of our God, and indeed I thought we were well rewarded for all our

concern and exercise in the foregoing meetings. 5th was the First-day of the week, I was at both meetings: our worthy innocent friend Robert Hervey, from Old Meldrum, in Scotland, was there, and had good service for his Lord and Master, and quite agreeable to the state of the meeting, though his testimony was sharp.

10th.—Went to Robert Fayles' burial, where I had good satisfaction, but should have been easier if I had taken more time to deliver what was upon my mind; but have often thought it better to feel pain of this sort myself, than burden others with long dry declarations. Went that evening to sit with the widow and fatherless, in which visit had comfort extended.

16th.—Visited ——'s family, which nearly concludes our service in this quarter in visiting [with a committee] the families of Friends: and though it took a considerable time to pass through the families, and very close travail and exercise, yet there was a gracious reward administered for our labour and trials; for the states and conditions of the people are such in this our day, that close doctrine is indispensably necessary; and the openings of Truth are such that nothing but cowardice and unfaithfulness can evade the pointings of it in those who have it to distribute to the Society. Those who were employed in the service increased in the living unity, and peace was multiplied to them.

Twelfth Month 26th and 27th. Much taken up with my outward affairs, and in preparing for the Quarterly Meeting, yet in the midst thereof felt the solid stirrings of the influence of preparation for worship and silent adoration, and a longing after unfailling aid to live more circumspectly and inward from external objects.

1759, *First Month 18th.*—Our week-day meeting, where I was comforted in holy silence, which as dwelt in (without a certain assurance to move to duty in utterance) enriches the soul.

Second Month 13th.—Sat down in my family in a religious frame of mind, in which I witnessed Holy Help to be near to open counsel and instruction, which I dropped, to an increase of ease and peace.

14th.—In retirement. Quietly composed, and taken up in reading and writing.

15th.—Our week-day meeting, whither I repaired and found a deep travail of spirit, which towards the latter part measurably disappeared, but strength in contentment increased.

20th.—Sat down with my little family in religious retirement, where, after low waiting in silence, I felt nourishment and help to my spirit.

Third Month 6th.—Went to visit a professor in his family, which had for some time been upon me, but by not giving up to it had rather abated; the accomplishment thereof yielded a good degree of satisfaction and instruction, and I hope heightened a caution in future to observe the motion of Truth in the immediate operation of it.

20th.—Being the Third-day of the week, found drawings to sit down in my family, and was favoured with a portion of a reconciling peace for the practice.

Fourth Month 5th.—Our week-day meeting at Rathangan, which was small and weak as to Divine favour, but towards the conclusion the rays of light broke in upon us, and opened the understanding, nourishing the spirit; no public appearance.

16th and 17th.—Was at the assizes and fair at Kildare, —hurrying places, much attended by an inconsiderate people: but as long as we are

in this life we must have connexions with the people of the world,—may the God of my life keep me from the spots of it!

19th.—At our week-day meeting in which felt a quiet travail of spirit, comfortingly instructive.

Fifth Month 26th.—I was at a tiresome fair, selling and buying, and exposed to disagreeable company; in the evening came home, and soon after received tidings of the decease of my friend Samuel Sharpley, and his request that I would attend his funeral; which brought heavy exercise over my mind and much anxious thoughtfulness, having several things occurring to prevent my going.

27th.—Awoke early, and gave up the expectation of going, and wrote a few lines to my dear friend's spouse in excuse; but when I mounted my mare to go to our meeting, I felt so strong a draft, and so sweet an unity with the spirit of the deceased, as to give up freely, which caused every obstruction to vanish. I got well to Dublin after a very hard ride, went to see the widow with whom I had a very sweet opportunity, and my spirit was deeply humbled under a sense of the goodness of God in mercifully rewarding for cheerfully giving up to the pointings of His holy Word: afterwards I attended the funeral, and gracious Goodness was pleased to assist in the discharge of duty, amidst a numerous set of unsanctified spirits; the testimony of Truth was exalted above their dark spirits, and mine got great ease, and thankful I was that I was enabled to attend it. Went in the evening to see the English Friends, viz: J. Haslem, and Jos. Milthrop, from Yorkshire, who landed last week in order to visit Friends of this nation.

28th.—Returned home in a peaceful quiet, re-

newedly sensible of the extendings of the mercy of God through His Son, Christ Jesus, to whom be glory and honour ascribed, both now and for ever. Amen!

Sixth Month 12th and 13th.—Pretty much at home, and taken up in reading the Scriptures and retirement; a language was raised in my heart to cry for fresh anointing and consecration, that I might stand more perfectly in my lot in this life, and in the end have a portion in the next in a state of holiness and purity.

Seventh Month 7th.—Not so much retired as I am well convinced would be profitable, company hindered; may the Lord my God in mercy sanctify every disappointment to me, and bring me more and more to that holy disposition to look to Him through all things, whether disappointments or successes.

9th and 10th.—Pretty much engaged in outward affairs, though sometimes I burst from them to look a little in stillness for sure help to worship and adore the Author of universal and enduring goodness and grace!

11th.—This day in sweetness and quietude, for which I hope to be thankful, and desires arose for my future advancement in grace, and the revelation of the knowledge of our Lord and Saviour Jesus Christ.

26th.—Was at our Monthly Meeting, and after a season of deep travail and exercise, the virtue of Truth sweetly arose to the refreshment of a remnant, and the power of the Lord our God was in dominion. Susanna Hatton had a strong season in testimony and supplication, and the spirits of a remnant worshipped in reverence.

Eighth Month 8th.—Attended my outward affairs

pretty closely, but at times stole [away] to an inward inquiry to feel after support in retirement, reading, &c.

15th and 16th.—Was amongst my friends, who suffered by the violence of the mob in their worldly rejoicings, having their windows much broken, and the women frightened; endeavoured to strengthen them in their dissent from this worldly conduct, that tends rather to the dishonour than the glory of God.

25th.—About some outward affairs distant from me, which I was considerably fatigued with, it was the attendance of the Assizes, and had a cross judge to deal with.

26th.—Our First-day meeting at Rathangan, which proved an open consolatory season after much exercise and travail; for which praise was offered up to the Everlasting Support of integrity and innocence.

27th.—Was this day at a fair, where I was hurried, but a good degree of quietude attended my mind, returned home easy in the evening.

Ninth Month 8th.—Much in outward hurry, but yet found inward aid to breathe for preservation.

9th.—First-day: went to Edenderry meeting, where were the English Friends J. H. and J. M., the meeting was very large and very exercising, though methought the good old Friend J. H. had a pertinent season to the state of the meeting through a strong wrestle to obtain it.

10th.—Low in spirit, feeling a strong conflict of the motions of fleshly pursuits and gratifications.

11th and 12th.—In a degree of more quietude than for a few days past, much drawn at seasons to retire and read; found my passions at certain periods of time strong, but retiring found a succession of coolness and ease to take place.

13th.—Our week-day meeting at Rathangan, which was to me a season of deep and low travail, scarcely feeling the stirring of the breath of life. In the evening read in the experiences of other Friends, and had a sweet union with some of them this night in my sleep, arose in the morning united to them in spirit, though one of them deceased.

14th and 15th.—Pretty busy in the outward, yet several times retired and profited by reading the Scriptures, and indeed I find retirement the greatest safety we can enjoy in this world of probation, it tends to inform respecting our duty in the outward, and strengthens the faculties of our soul in pursuing unceasing felicity.

16th.—First-day, found a draft of mind to be at Edenderry, which I followed, and felt renewed occasion humbly to bow in spirit to gracious Goodness for help; several matters appeared to be my duty to drop, which I did in the ability afforded, so as to feel a succession of ease, and the administration of peace. And indeed it is to be deplored to feel so much rawness and indifferency amongst the professors of Truth, and it is to be feared so little of a growth in it, in this time of outward ease and tranquillity in this unworthy nation.

17th.—This day exercised and in conflict of spirit, very impatient about outward things, because so much negligence appeared in those I believed ought to be more careful; thought of the apostle's assertion, that they were of like passions with other men; but it is our indispensable duty to have these passions subjected to the operation of the Spirit and working of Truth.

Ninth Month 26th.—Was at a meeting at Ballitore, with my esteemed friend Catharine Payton.

Here the mysterious fountain of gospel communication was admirably opened, and indeed the deeps were broken up in my heart, and I was mercifully blessed with a sight of my own state and condition ; which I trust will produce additional degrees of humiliation, and beget greater devotedness of soul to the service of the bounteous Author of my being, who alone has an absolute right to body, soul, and spirit : and it is the prayer of my heart, most Gracious Fountain of blessedness ! that thou wilt break every inordinate affection, and dash in pieces every conceived opinion or conjecture, which does not tend to thy own honour, and the enlargement of my experience in that path of liberty, into which, I am convinced, thou hast called me ; that I may be happy here in time and enduringly happy in an endless eternity. Amen !

28th.—Was at Mountrath meeting : the softening virtue of contrition attending in my journey, begot fresh cries for preservation and caution in stepping along through the narrow lane of life ; the meeting too was eminently humbling to my spirit, and some parts of the testimony applicable to my condition, which I hope I shall not forget. One thing in particular, the necessity of taking heed how we strive to build our own houses, while the house of God lies waste ; the consideration ought to be lasting, for such an attempt may be accompanied with Divine displeasure ; even of Him who can in a moment destroy the most stately structure of man's building or invention, and turn proposed happiness into misery and disappointment. May His holy hand of prevention be exalted for the safety and preservation of his children, and a disposition formed in the soul to follow the Lamb whatsoever way he leads ; that our journey

towards Mount Zion may be prosperous, and our inheritance in light enduring as the heavens.

30th.—Being First-day, was at a meeting at Mountmellick with C. P.; it was memorable for a loud and fervent call to the sinner in Zion: it continued to me (as were several other opportunities) a baptizing and bowing season. Afterwards my honoured friend had a meeting with the ministers of that meeting and others who were there, instructing as well as comforting. I returned home in humbling peace, diffidence and fear, lest in future I should not come up in that devotedness of soul, that I conceive is my indispensable duty.

Tenth Month 2nd and 3rd.—Pretty much retired, read the Scriptures in a disposition to sweeten my spirit, and edify and increase my experience in the blessing and advantage that arises from those sacred books being preserved to us, through all the dark generations and apostatized spirits that have appeared in the world, and that have pretended to be interpreters of those sacred truths, and to have them limited to themselves.

Tenth Month 10th.—I left home to pay a visit to the county of Wexford. My mind has been bowed and low of late; renewed desires have been kindled to serve the Lord my God in more devotedness of heart: may the preparation be by His own pure power and Spirit, and beget in me an humble acquiescence to the turning and forming of His holy Hand; that the dross may be purged away, and the temple be purified, to the honour of His great and excellent name.

28th.—Returned home, after visiting most of the meetings in said county, and also in the county of Carlow, in which visit my dear companion Abraham

Shackleton was often favoured to communicate counsel in the openings of Divine Wisdom, and we laboured according to our ability and with some success; though we had to drop some close things at times respecting dress, address, &c., in the feeling of the reaches of the Divine Arm, that would gather all home to its saving fear.

Eleventh Month 23rd.—Went to Carlow to the Quarterly Meeting, in which the arisings of Life were witnessed:—the beauty, glory, and spreading of Truth was graciously extended, and arose into dominion over all opposition, and a sweet union I felt with my dear friend J. G., whose service and labour was much attended with Divine favour and fervour; the spring of supplication was open, and we had measurably to drink of that Rock that followed Israel: and in the Friend's family where I lodged, it was likewise experienced to the mellowing the hearts of several, and we parted in peace.

26th.—Set forward to Ross, Waterford, Youghall, and Cork; at the latter place I remained some days, my principal object being to demand in marriage Sarah Beale, daughter of Joshua Beale of the latter city: this subject had weighed on my spirit for more than eighteen months, and at last so strongly did it open before me and with such clearness, that I gave up reasoning upon it; and on the 10th of Twelfth Month I opened my mind to her father who took it into consideration; in a few days he gave me liberty to lay the matter before her, and I may say the evidence of Divine favour attended in our communion and conference; and as it was the Lord's doing, I believe, to open it in my mind, so I trust He will be graciously pleased so to work in it, as to bring it about to His own honour and in His own

time. I visited several widows, the sick and infirm, in which service Holy Goodness was graciously pleased to favour with a renewal of strength and daily supply, both in those services and in meetings for public worship, to my own humbling admiration; and thus was I engaged until the 28th of Twelfth Month, when I left the city of Cork, committing my cause to the Lord my God, and returning home on the 2nd of First Month, 1760, found my family well.

1760, *First Month 11th and 12th.*—These two days passed in the mixture, sometimes sustaining Goodness was near, and sometimes emptiness and nakedness was the *covering* of my spirit.

13th.—In our First-day meeting at Rathangan, had several things opened upon my understanding, but which closed again; part of the meeting was inwardly strengthening, and part exercising. After a wrestling exercise a sweet serenity spread itself over the meeting, and it ended in solemn silence: after which had the enjoyment of inward sweetness.

29th.—Went to Cork to visit my beloved friend S. B., in whom I believe the Divine Arm worked to make way for my reception, though to be distinguished only by close observation,—her becoming reserve and prudent conduct making it but very little obvious; but the internal communion and union with her spirit which I felt gave birth to hope that the Lord's guiding strengthening counsel was sought for by her, disposing her to yield to the pointings of His will.

1760, *Second Month 28th.*—At meeting at Rathangan; my spirit was much refreshed and united to the spirits of my friends; an earnest supplication was formed in my heart for preservation in future, and that nothing might wrest or take from the arms of

Divine protection,—neither heights nor depths, prosperity nor adversity: and it is the humble petition of my heart at this time, that the Lord my God may so open of His heavenly wisdom in my soul, as to keep me steady in the pursuit of the “one thing needful;” and so to proportion His strength and power to my wants, as to give ability to pass the narrow sea of life to His own honour and glory.

Second Month 29th.—This day in a state of retirement, sweetly retrospecting and commemorating the mercies and favours of the Lord. May an holy acquiescence with His will be my delight. And work thou, O my God! passive obedience in my heart, where Thou art wont to work, to bring forth those fruits with which Thou art well pleased; it is only effected by the operation of Thy invisible Hand: work, therefore, Lord! and who shall let it?

1760, *Fourth Month 8th.*—This day I was married to Sarah, the daughter of Joshua Beale;* and the gracious Donor of every good gift and blessing was pleased to attend. Our friend John Griffith was helped to declare of the goodness of the Lord, and to set forth the excellency of seeking Him in all our undertakings; especially in that of marriage. It was a season of real profit and help: my soul seemed filled with Divine Goodness. May an enduring remembrance of the greatness of the Lord's mercy, influence my spirit to follow Him in greater degrees of devotedness.

1760, *Seventh Month 6th.*—First-day, was at Rathangan meeting and was helped to bear testimony to the excellency and power of the Prince of peace, inviting all to enlist under Him, who is Prince, Bishop, Minister, Captain and Shepherd.

* Said to have been the granddaughter of Joseph Pike.

26th.—Accompanied the corpse of A. Barcroft to Dublin, it was a large funeral, and at the grave a lowness of the life and virtue of gospel power attended, in which state I durst not move to offer anything, though some view of Scripture openings and passages appeared to me, the people seemed uneasy that nothing was offered, though the true qualification was wanting; I felt easy and resigned afterwards.

1760, *Eighth Month* 14th.—I was at our week-day meeting, in which I had to speak of the Apostle's comparison respecting the branches that were broken off from the good olive-tree, and of those that were grafted in; towards the one, goodness, and towards the other, severity;—setting forth the goodness to those who keep their places, and His justice on them that keep not their places; and the necessity of being not high-minded, but to stand in a state of fear, by which we live in the true faith and continue to partake of the Lord's table.

26th.—This day attending [to outward matters] with pain and poverty. Went to see my sick cousin Jackson, with whom I had much sympathy; but [Divine] aid being withheld I was incapable to help her or afford her any instrumental comfort.

27th.—This day was at cousin J.'s, about an hour after his wife's decease, and it was a scene of exercise and trouble to behold him and his four children deprived of their valuable friend and helper, a woman that promised well to be of service in our Zion; but all-wise Providence knows when and how to remove His creatures, who to call away, and who to reserve for a state of toil and trouble! My spirit was much united to hers in the flowing of Life's circulation, which was often her experience to feel, and I seldom

went to visit her but methought I felt an increase of spiritual strength, a stronger knitting of the bond of fellowship, a pleasure resulting from Christian friendship ; and I am persuaded she witnessed an increase and growth in knowledge of the revealing virtue of Christ Jesus our Lord, and I believe her spirit lives amongst the redeemed and ransomed, to partake of eternal life !

29th.—Attended the funeral, which was large, my mind was calm and quiet, and way was opened to bear testimony to the excellency of the Seed, what it would do for us if attended to, the bruiser of the serpent, the quickener of life, the slayer of the evil seed :—came home afterwards with the sorrowful husband.

Ninth Month 7th.—First-day of the week, was at our meeting, it was a season of deep travail, yet gradually I experienced the gentle arisings of the power and virtue of Truth, and I had to speak to that saying recorded in Scripture, “ Watch in the watch-tower, eat, drink, arise ye princes and anoint the shield :” Truth arose to such a degree, that it made way and entered the hearts of several there, bowing them down and enabling them to offer the sacrifices of a broken and contrited spirit. It was a season of favour on account of the people, for which the praise is to be ascribed to the invisible operation of that unction that comes by Jesus Christ, through the mercy of God the Father, to whom let thanksgiving and renown be for ever dedicated !

CHAPTER VII.

VISITS PARTS OF ENGLAND AND WALES.

[Soon after his second marriage, Samuel Neale settled in Cork; and having for some time had a prospect of visiting some parts of England and Wales, he previously obtained the concurrence of his Friends, and left home in the Ninth Month, 1760. He visited the meetings of Friends, generally, in South Wales, the city of Bristol, and the West of England, and returned home in the Second Month, 1761. Of which journey he writes thus:] ‘In this visit the Lord was pleased signally to bless with His presence, support with His power, and refresh with His heavenly goodness: for which He is worthy to have the praise of all ascribed to Him, who lives Omnipotent and Omnipresent, for ever and ever. Amen.’

1761, *Fourth Month 4th.*—This day was at the Quarterly Meeting of ministers at Cork, in which I had something close to offer to ministers and elders, and to inform them of the necessity there was to keep our own vineyards clean e’er we took the oversight of others.

5th.—First-day of the week, the meeting was very large, several Friends attended from other meetings; I felt a pretty strong testimony to rest on my mind, which through the ability received I dropped, and it seemed to have a place: several encouraging hints were uttered to excite to a steady perseverance and keeping covenant, as the Lord keeps His covenant with His people; it was to me a satisfactory season.

In the afternoon I was likewise concerned, which seemed to have a place, and to be in a degree of the authority of Truth, without which I find I cannot get forward ; no art or parts of the creature will do, except aided by the ability that the Lord is pleased to give.

1761, *Twelfth Month 6th.*—This night was awakened out of my sleep in so remarkable a manner, as to make me apprehend that something trying was to succeed : and on the 7th, as I sat in meeting, I had some prospects, though at a distance, that dipped me exceedingly, and bowed my spirit.

1762, *Second Month 20th.*—My mind for some time back has been poor, barren, and empty, our assemblies mostly appearing as a field of exercising conflict, which increases apprehension of danger and a swerving from a proper attention to the operation of the good Spirit within ; but at times a desire arises for preservation and protection in this day of conflict, and that everything shooting from the tree of nature and of self may be cut off, burnt up, and the garden of the heart kept clean.

Sixth Month 5th.—This day about temporal affairs ; had some Friends at dinner, and in the evening was low in mind, but mercifully felt that which turns the eye to look towards sure Help, and makes the ear attentive to listen to the utterance of the voice of instruction.

1762, *Seventh Month 12th.*—Our Province meeting at Youghall, in which Divine favour was extended, and both the meeting for worship as well as that for discipline ended satisfactorily. There was a visit appointed to be performed to the families of Friends, in which my name was entered ; and to forward the work I was loath to refuse ; the same evening we

proceeded on it, joined by Joseph Oxley from England. We laboured according to ability received, and returned home in a degree of sustaining peace.

20th.—Our week-day meeting, in which J. Oxley was pertinently concerned; I dined with him, and felt an attracting draft of uniting love to draw me to accompany him to Limerick, which I gave up to, and we set out accordingly the next day; after attending their week-day and First-day meetings there, I took an affectionate leave of my worthy friend J. Oxley, who seems an agreeable sweet-spirited Friend, and returned home on the 26th.

Eighth Month 3rd.—Some instructive openings at meeting respecting working whilst it is day, and being the Lord's workmen, moving in his service: after meeting heard of a proposition of Samuel Fothergill's respecting a visit to this nation, to the Quarterly and Monthly Meetings, to move in it the beginning of next month. I felt some exercise about it and unity with it, with some searching of heart.

9th.—Our men's meeting, which was poor and inwardly low: the business went on in a dry barren way, barren conversation and prudential striving to evade what might be profitable though more expensive to the meeting, in getting a schoolmaster for the instruction and education of the youth; who seem growing fast into rawness and insensibility with respect to the life and virtue of religion. It is a day of trial; formality seems to thicken: and a resting in a profession to be the religion of too, too, many!

10th.—Our week-day meeting, where Ann Summerland had a sweet season in testimony and also supplication; the current [of life] seemed to run during her ministry, but when that ceased there was a stoppage, which affected the spirits of the tra-

vailers, through a sluggish idle habit prevailing in meetings of worship of depending on and looking too much at others.

1762, *Ninth Month 22nd.*—Went to Youghall, to meet some Friends from England appointed by their Yearly Meeting, on a visit to the Monthly and Province Meetings in this nation, and was at a meeting there the next day, which was satisfactory and reaching; but that for discipline was searching; the state of that meeting being much spoken to in answering the queries of the Yearly Meeting in London, of 1755.

26th.—First-day at Cork,—a day to be remembered for the excellency and dignity that was over the meeting, both in worship and discipline; few states but what were spoken to, and evident it was that a heavenly visitation spread over the assembly;—may it be humbly received!

27th.—This morning we set out for Limerick, and had a meeting at Mallow, in the assembly room, which tended to the information and enlightening of the judgments of the people, and to the propagation and spreading of the knowledge of the principle of Truth, I hope to the honour of the great Master; the people were solid and attentive.

Tenth Month 26th.—We concluded the visits to the meetings, in which the heavenly Hand was eminently made bare, and the [Divine] voice evidently and intelligibly extended, to help and instruct all classes in the church and family of our God; and I trust the sacred instruction that issued from the Fountain, through the sanctified channels the Lord of mercy prepared and directed towards this nation, will be blessed; and the impression stamped in legible characters that it was the Lord's work, so as to be

read of many : and O ! that it become marvellous in our eyes ; that we may arise in vigilance, strength, and devotedness to the Lord's work, and live and die in his favour. The above visit to the Monthly Meetings was performed with great expedition and no time lost ; neither did a preventing hurry obstruct seemingly the service the Friends were on ; nor was a stone left unturned that might open the judgment and inform the understandings of the people with respect to the eight queries answered by the several Monthly Meetings. We also attended the National Meeting at Dublin, in the Eleventh Month, which was a memorable season ; the beauty, comeliness and excellency of Truth was evident and over all opposite spirits, and the honour, praise and glory of all was ascribed to the Lord God and the Lamb, that lives and reigns, and rules for ever and evermore.

Eleventh Month 5th.—I left Dublin and set forward to our Quarterly Meeting at Waterford, where an ample reward was administered from the Heavenly presence, for all I had passed through in this journey, as to bodily and spiritual trials and hardships, much to my refreshment and rejoicing ; magnified be that Hand, which helps in the day of trial ! I returned home on the 24th, where I found my dear wife and family well, an additional bond to future faithfulness, in which I desire to be strengthened !

25th.—Pretty easy and quiet, looking back at past steppings ; feel poverty near at the door, in which state and condition, if it is administered as my portion, I desire to be humbly resigned, and in it to be kept awake, vigilant and watchful.

Twelfth Month 3rd.—Sixth-day, our meeting-day, was easy and quiet in spirit ; in a constant travail in the meeting ; towards the latter part there was light

and peace, and the Spirit of prayer and supplication overspread my mind, and formed itself into language though unuttered.

17th.—Our meeting-day ; it was a season of coldness and exercise; towards the latter end the sweetness of Truth operated in our minds, and a remnant was consoled in the comfortable influence of Divine love.

24th.—This day was at a comfortable good opportunity in our meeting; the opening was respecting communing with the Great Master, renewing our intimacy with him, wrestling for this communion, and giving it place before every other consideration, —not losing the benefit of this communion by holding a conversation with other intimates in a natural sense, which as they rob the Great Master of his proper regard, become idols; and then we are left, our Beloved withdraws himself, and retires from our inquiry: but as we prefer Him and live to Him, *He becomes our friend* in storms and tempests, and a covert from rains.

26th.—First-day; was assisted to worship in brokenness of spirit, and to bear testimony for the Great Master, both in the fore and afternoon.

1763, *First Month* 18th.—Was at the week-day meeting at Ross, and at their men's meeting; in both of which favour flowed, and a good degree of utterance was granted to speak with clearness; I laboured faithfully with them and departed in peace: it was the first time of some present sitting in meetings for discipline, the design of instituting such meetings was spoken to, and the authority of them was pointed out, I hope it may rest with weight upon some there.

20th.—Returned home, found my mind pretty easy. I pondered the wise king's saying, that "all is vanity;" that after we have gratified ourselves with

every rational and religious enjoyment, it is only worth living [for] to stand in our lot at the end of days,—a glorious one will be the reward of our obedience and duty; for which may the grace of our Lord Jesus acquit and strengthen us, that our abode at last may be with the blessed and redeemed, that death may be swallowed up of victory!

28th.—Our week-day meeting, in which I was refreshed by the prevalence of a concern for the youth, which I had to express; it was respecting the parable of the merchant seeking goodly pearls, who, when he had found one of great price, went and sold all, that he might purchase it. Felt a desire that our youth might become young merchants, and might seek early that which will abide with them, the kingdom of heaven first; and then every thing necessary will be added.

Second Month 2nd and 3rd.—At intervals easy and quiet in spirit;—read some fruitful experiences, which softened my mind and brought a solemnity over it. Eyed at times a concern that for some length of time has rested with me, respecting a visit to the province of Ulster, which I purpose to proceed in ere long, if strength is added to my strength: I am in some degree sensible of the weight of this concern in this low degenerate day; but all-sufficient is that which I humbly hope to look to and lean on.

9th.—Left home on my visit to the province of Ulster, and on the 13th came to Ballitore; set off from thence on the 14th, accompanied by my dear friend Abraham Shackleton, and got to ——'s, where the well of refreshment was felt to overflow and stream forth to much consolation; the season to me was very encouraging and reviving, strengthening for

the journey, which I looked upon as a forerunner of exercise and probation, and so it proved, though the cup was graciously mingled with the blessing of spiritual support in the hour of deepest proving: magnified be the arm of everlasting strength, that is underneath to help, when humbly felt after.

21st.—Was at Ballyhagan meeting, where I laboured amongst them a considerable time; methought it had no great entrance, yet my mind was in great peace and quietness. Dined at a Friend's house, where we had a sweet refreshing season, to the reaching and tendering the youth; my companion was sweetly concerned, which opened the door of heavenly succour amongst us, to magnify and adore the Arm of eternal power, that doth all things in wisdom unfathomable.

Third Month 13th.—Was at both meetings in Dublin: in the forenoon had, from much weakness, an increase of strength to utter what my mind was exercised with. Warned the brethren to take heed lest there was in any of them an evil heart of unbelief in departing from the living God; and to beware how they put opinion for faith, or substituted it as a standard to live under, as the flesh loved liberty. In the evening had another opportunity, in encouraging some of the lower classes to feel for strength to live faithful to the Lord, by minding the day of small discoveries.

20th.—Went to the meeting at Balnakill, where I had a clear strong testimony to provoke to diligence and industry in attending meetings on week-days as well as First-days—"I will not give my glory to another, nor my praise to graven images," was the subject. I had to put them in mind of the disappointment to be met with by a divided affection;

for when Israel's heart was divided, they were found faulty, and what they brought home was blown upon, their blessings were cursed, &c. The meeting concluded in solemn supplication, and seemed in a weighty frame.

22nd.—Got well home, where I found my family in health, and my dear wife well pleased to see me return: I hope to be helped, to be thankful for being united to her, and desire we may grow more and more one another's joy in the Lord.

23rd.—This day retrospecting my journey in a state of quietness, found my mind composed, and in degree thankful for favours received; read the Scriptures with a sweetness nourishing to the mind.

27th.—First-day; in both meetings I felt strength to bear testimony to the excellent principle of Truth:—"I have meat to eat, that ye know not of; my meat is to do the will of Him that sent me, and to finish His work," was the subject: many things gradually opened in some degree of life and authority, which gave my mind much ease. In the evening encouraged in a fervent travail and exercise of spirit in waiting; though barrenness and emptiness may seem to attend, yet the patient waiter has a blessing, as saith the prophet, "Blessed are those who wait upon Him." The danger and reproach is, in suffering the mind to be carried away; in this is the condemnation, as we consent to it: therefore it is our duty as well as interest to live near the stream of life, that our souls may be replenished and made glad.

1763, *Third Month* 29th.—At a meeting felt the revival of an impression long since made, with the pointings of sweet affection to a distant people.

Third Month 31st.—The forenoon pretty busy, and went to Glanmire, where I amused myself in an

innocent manner in the garden. In the evening I felt an opening, as I sat by the fire, which at first struck me with some degree of surprise; but it was to me very intelligible, having often looked that way; and it was conveyed with a certainty that has never failed to carry its evidence. I desire to be helped to try it in the right balance, and to act in the right counsel, as peace and prosperity are the attendants; for if I know my own heart, I would willingly rest and remain in the lot appointed by that Wisdom which worketh all things; but where a remove is pointed out, I hope to be faithful, though it be against outward interest, and to a more laborious station; believing that way will be made to bring it about in due season, as a fixed trust is in that [Power] which makes hard things easy.

Fourth Month 1st. Our week-day meeting; in which I felt comfort in the glimpse repeated of last evening's prospect; afterwards a season of labour and exercise attended, though vanishing towards the latter part of the meeting, which ended in a participation of that which is life, strength and sanctification, viz: the operation of the good Word of life.

13th.—This day in a sort of hurry and commotion of mind, in which I endeavoured after stillness and quiet:—was at a relation's, where I afterwards felt a sweet and serene quiet, with the attendance of Heavenly virtue.

Fourth Month 17th.—Had another opening of the same prospect, with a feeling of love and light, which dipped my mind under various considerations: the weight of it greatly humbled and depressed my spirit, not so much from opposition to it, as from a dread of not being fit and qualified for such an undertaking, if it should be required. In the Light is safety; may my

steps be so ordered as to walk therein, that in the end I may have the crown! May the guardian angel of preservation attend my spirit and guard my steps through the intricacies of life, in obedience to the Heavenly manifestations; and if this be a quickening of fruit, may it perfectly ripen before it falls as from the tree; that it may have a proper relish and flavour amongst the sensible-palated children of the spiritual house!

Sixth Month 5th.—First-day, I was at a meeting at Ballydarton, where I had good opportunity to clear myself amongst Friends there; the subject was, to keep close to the spiritual warfare, to give to the fire that which is for the fire, to the famine that which is for the famine, and to the sword that which is for the sword;—touched upon the glorious gospel dispensation, and the inward burning of the Holy Spirit to destroy whatever opposeth its rule and dominion; “every battle of the warrior is with confused noise, &c., but this shall be with burning and fuel of fire:”—it destroys animosity, passion, &c., brings into the love and meekness, and teaches brethren to love in wisdom and discretion. I had to speak on Abraham’s disposition to Lot, when strife happened amongst their domestics;—“Let there be no difference between me and thee, for we are brethren; do thou go to the right, and I will go to the left, or do thou go to the left, and I will take the right:” this cordiality between them was beautiful, I therefore recommended it. Also on Balaam’s forwardness to go against the Lord’s command, by being too hasty,—the dumb ass reproving him by her duty and fidelity to him, though of the brute creation; and even was helped to query of him, did she ever offend him before, since she was his? a close and clear reproof to him, an offender, who was blinded by his infidelity and dis-

obedience, so as not to see the sword that was near him to cut him off:—and indeed sin hardens and blinds men, sinking them below the level of the brute creation, intoxicates them madly to trample on and forget the laws and precepts of the Lord of the creation; which often brings them as upon the point of the sword of destruction. Several other things I had to speak to, which opened sweetness, strength and satisfaction to my own mind.

13th.—This day quiet and easy, read the Scriptures in the fore part and evening, though I was disturbed by some disagreeable cross occurrences in the way of trade; but I find that fleeing to the Centre gives life and strength to stand in calmness over disappointment.

Seventh Month 29th.—Our week-day meeting; it proved a constant low travail through the whole, and indeed most of our meetings are so; heaviness and death seem to overshadow, from which may the Lord in His time deliver us. We had a neighbouring family to dine with us, which occasioned some hurry with us, but I hope no loss was sustained through any want of circumspection and attention to the sure Guide. I have often observed such visits turn to little profit, therefore I am in a state of fear when we have such: it is a fine thing to live with the Light, and so reflect it on others; may a holy growth in this concern be witnessed!

Eighth Month 1st.—Our men's meeting was held this day; it was low in life and virtue, things went forward in a formal dry channel,—little or no contention or opposition; but the spring being dammed up, the water of life had but a very weak and shallow current,—very hard therefore for business to go forward in the right line and authority!

7th.—First-day, at Limerick meeting: I had a season of deep exercise and labour, a low travail accompanied my mind a great part of the meeting; at last I felt the operation of the Word of life, which strengthened me to stand upon my feet; and as things opened, I dropped them, and life and strength increased by little and little, until my mind was filled with authority in the Power. “Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God,” “that the abundant grace may, through the thanksgiving of many, redound to the glory of God:”—exhorting to a humble waiting for the Power, to be made capable to pray, and to pray as the Spirit directs and intercedes; for we know not how to pray as we ought, but as the Spirit directs and makes intercession. In this state of waiting is true worship performed, and the more we practise it the more we delight in it; the less we practise it the more indifferent we become, our minds become darkened, clouded, and uneasy, the meeting is tiresome, we become negligent about the hour appointed being attended to, and longing for its being broken up. Hence profession and opinion are substituted instead of religion and faith, and the outside show is kept up by some on a First-day, who think it a shame to stay at home, at least on First-day forenoon; taking hold as on the skirt of profession, saying we will eat our own bread and wear our own apparel, only let us be called by the name, to take away reproach: thus formality and profession stand in the place where reality and substance ought to live and preside.

Ninth Month 27th.—At meeting felt the sacred virtue of the holy Jesus to stir and bedew the mind; in which several renewed gospel intimations were

opened to the view, and reverence and worship formed in the heart; to the praise of Him that lives for ever. In the afternoon read a portion of the Scriptures and some profitable experiences in J. Fothergill's journal.

Tenth Month 4th.—Our week-day meeting; in which something weighty attended my mind respecting inquisition being made for blood, and as if blood would be required at the hands of some, who were deficient in their duty: that language uttered of old, sounded in my heart,—“The voice of thy brother's blood crieth unto me from the ground:”—there was something awful in the [consideration], but it was not to be uttered; and the meeting ended in a degree of solemn quietude, in which was a bowing of the mind before Him who lives for ever. Afterwards I was at the adjournment of our meeting for business; in the afternoon had a select sitting with our elders, where freedom was used one with another, in imparting counsel and exciting to diligence in being exemplary, and to lead the family under our care in coming forward in their respective particulars in a religious inquiry and attention to their Christian duty.

16th.—First-day, felt my mind engaged under a sense of the prevalence of gospel virtue, to bear testimony to the noble principle of Truth, that had mercifully operated on my mind to turn it from the evil of my ways, when in folly and vanity, and the pernicious courses of unbridled youth; I felt my mind supported by faith that works by love, to the bearing me over opposition of spirit; and I had to put all in mind of their covenants, and that as the Lord kept covenant with His people, He would expect it from them. My mind was sweetly sustained and refreshed; and the meeting ended in supplication to

the Lord of mercy for preservation, deliverance, and support.

18th.—Our week-day meeting ; through the whole, almost, intelligence seemed unsealed, but not in such a proportion of strength as gave ability to utter it ; it was a profitable season to my own state, and ended in quietness and stillness of spirit. Afterwards I was busy about temporal occasions ; dined abroad, and found an approach to a liberty of spirit that I fear dwells near danger. In the evening preparing for my journey to Leinster Quarterly Meeting.

22nd.—At Mountrath ; the Quarterly Meeting for worship preceded that for discipline, in both of which the revelation of hidden treasure in Christ Jesus our Lord, was made manifest ; Truth supported our minds, and a remnant bowed in awe before that Holy Throne of strength, which ministers strength to the humble seekers, who are weak and have no might of their own.

Eleventh Month 13th.—First-day, at Dublin, where I had gone to attend our National Meeting. We had a meeting to be commemorated ; plain gospel truths were revived in authority, which being manifest, the spirits of some topping folks were, I believe, brought down and humbled : Ancient Goodness was pleased to extend one call more, which I humbly hope will be attended to, and received in mercy. A meeting of conference succeeded that of worship ; when the negligent and forgetful were pressed home to their duties in the moving language of love. In the afternoon meeting we had another renewal of the same goodness and favour extended, it lived in my mind to put them in remembrance of the goodness of God extended to this day to us as a people ;—that we have been pruned, watered, and

dug about from one year to another, waiting for fruit to appear; and if we remain still fruitless, I feared the language would be uttered, "Cut it down, why cumbereth it the ground?" I heard it intelligibly in this meeting; and though some may think their lofty branches may have much fruit on them, and towering up as to heaven; yet if it be the fruit of exaltation, imagination, and speculation, the Watcher and Holy One may be sent to cut it down. I had to encourage the lower order of the people to stand fast in that which had visited them, and they would be brought up as plants of the Lord's right-hand planting, and they would be brought up in succession useful, serviceable members in the Society and Church.

Twelfth Month 2nd.—Our week-day meeting was a quiet refreshing season; towards the latter part, life opened strong in my mind, and quickened ability to drop a few words by way of encouragement, diligently, distinctly, and intently to feel for the resurrection of life, which enables us to believe in the spiritual appearance of our Lord and Saviour Jesus Christ, who testified that "Whosoever liveth and believeth on me shall never die!"

CHAPTER VIII.

QUARTERLY MEETING AT WATERFORD — ATTENDS
YEARLY MEETING IN LONDON, 1765—ALSO THAT
OF 1768, &c.

1764, *Sixth Month 18th.* Attended the Quarterly Meeting at Waterford: in the meeting for worship the authority of Truth arose, and dispelled heaviness and cloudiness; it was a season of favour. The meeting for discipline was also attended with favour; counsel and advice were opened, and ability unsealed to carry forward and transact the business. In the afternoon I went to see some of my friends, and felt something of a concern to visit some of the families of Friends in this city; which others also feeling, we agreed to begin the next morning, and so continued in that service with daily renewings of power from on high, until the whole was accomplished, much to our satisfaction who were engaged therein; and breaking of bread was witnessed from house to house, to the praise of the excellent name of our God. A meeting for worship was held the Sixth-day (the 21st,) as usual, which was a season to be remembered,—the Divine evidence replenishing, the fountain opening, as an excellent oil, increasing the light of our candle, abilitating to stand forth in the name and power of the Lord of Hosts.

Seventh Month 11th and 12th.—Was pretty much taken up with temporals, yet favoured with so much recollection as to look inward: read a portion of the

sacred writings, which generally leaves a liveliness and relish on the mind to edification.

Eighth Month 26th.—First-day; in the forenoon meeting I had some refreshing openings, and it ended with a short testimony in a degree of living authority: I was concerned to exhort against resorting to theatrical amusements, and entering into the congregation of the dead; for the apostle declares that they who live in pleasure are dead while they live:—mentioned the hurtful consequence, and the tendency it has to poison the minds of the youth, giving them a disrelish for things sacred and religious, and throwing them into a state of lightness and a love for things and books that do not profit. In the evening I was concerned to exhort the youth to read the Scriptures, that their minds may be impressed and furnished with the happy experiences of the righteous; exhorted parents to remember the wise man's advice to train up a child in the way he should walk;—and much depends upon *judicious* training.

Ninth Month 3rd.—Our men's meeting; in which little life stirred: some remarks were made in some degree of good-will to the cause, but the water was scarcely sufficient to bear up above its surface, to breathe for succour and preservation in the Lord's cause and work, and to stand stedfast in every dispensation.

8th.—This day in some conflict of mind in the forenoon: went to the meeting of ministers and elders, which was dry and husky: in answering the queries a degree of light and strength arose, to exhort to diligence and inward attention to the Lord's work and service. Had to speak a little of the sickly state of the Society, and that it reached some of the members

of that meeting. Returned in some degree of quietness, and read a little of best instruction.

Tenth Month 27th.—Went to Clonmel to our province meeting; on the 28th and 29th meetings of worship were held: my mind was bowed under a renewed sense of the Lord's mercy and loving-kindness extended; the meeting of business was in degree satisfactory, and the affairs of our province harmoniously conducted.

Eleventh Month 1st.—Proceeded to Dublin to attend the National Meeting. 3rd. Our National Meeting of ministers and elders; in which Friends were measurably favoured with the extendings of Divine help, to worship Him that lives for ever.

4th.—The meetings for worship were owned with the revealing of light and life; the testimony of Truth went forth in authority, and the Power was manifested to be in dominion.

5th, 6th and 7th.—Our business was conducted in brotherly affection and nearness, a travail was witnessed for the good of the body, and some steps were gained, I hope, conducive thereto.

Twelfth Month 8th.—I got well home, for which, through the continued help and assistance of a gracious God, for every favour, blessing, and benefit administered, may thanksgiving and praise be ascribed now and for ever!

11th.—At our week-day meeting in Cork, in which I had some sweet openings, but not for the people;—a nourishing solemnity was over the meeting, in which frame it ended.

1765, Third Month 25th, 26th, and 27th.—At home endeavouring to forward my business, in order to be the sooner able to leave home, and single myself out for the work in which I apprehend myself

measurably engaged : though very poor and weak, yet the Lord is strong ; to whom belongs dominion, power, and praise ! He can strengthen the weakest of His creation in His own cause, and raise them up, to their own admiration and that of others.

Fifth Month 4th to 9th.—Our National Meeting at Dublin ; our Friends Isaac Gray and John Townsend from England were there, and their service was very acceptable ; the virtue of Life prevailed amongst us, and the family were refreshed by its holy influence ; for which the Lord who works deliverance, was praised, magnified, and adored.

10th.—Myself and wife took shipping for England, and landing the 12th set forward for London. It is to be noted that in this journey we lodged at Whitchurch, and as I went upstairs to go to bed, I felt my mind very much affected with a sense of fire ; which caused me to open the window twice before I lay down, to look out and see what distance it was to the ground from the chamber where we lay, in case of fire. The reason of mentioning this is, that in a little time after we had it in the public papers that two parts of this town were burnt, and some part of this very inn where we put up, according to intelligence received. This circumstance manifests the favour extended to mortals by those intimations given in the mind as a forewarning, and encouraging to look for succour in that Power which can abate the force of fire, being a refuge from storms and tempests, and a security against the deepest and most powerful trials : well is it for them who trust in this munition !

I attended the Yearly Meeting in London, in which there was much unanimity amongst Friends ; the body was edified and the Great Lord of the

harvest praised : after it was concluded, I stayed in and round London, visiting my friends and such meetings as I felt my mind drawn unto, until the 21st of Sixth Month ; when I set forward towards Chester, and taking shipping the 27th, got well to Dublin the 29th.

Seventh Month 2nd. — Attended the week-day meeting at Meath Street, where was brought the corpse of innocent honest Gharrett Van Hassen : Elizabeth Hutchinson was there and had good service, and I may say it was a season when Divine refreshment was unsealed ; also at the burying ground, testimony was borne to the innocent pious life of the deceased, as well as to the necessity there is for the living to prepare for death.

Eighth Month 5th. — Our men's meeting at Cork ; in which I had some close remarks on the indolence of parents, in exampling their children in waiting before the Lord for the incomes of His heavenly presence, and reading the Scriptures on First-day evenings ; instead thereof they were little festival seasons when young people got together and were exercised in unprofitable conversation : also exhorted some of the elders who were near the brink of immortality to seek to that which quickens and enlivens to live to the Lord Almighty.

Eleventh Month 22nd. — A satisfactory season at meeting, feeling towards the conclusion a cry to arise in my soul for mercy and preservation, and that it might be extended to others also.

23rd. — This day pretty busy outwardly, and in the evening reviewing some past steppings ; may my future ones be ordered by my great Master, and may my attention be often turned towards His holy counsel, which proceeds from the pure Spirit of

Truth, that leads and guides its faithful followers into all truth.

1766, *First Month 28th*.—Our week-day meeting; in which I felt a few sentences to impress my mind, which I dropped, to my renewed consolation and peace of heart; and indeed the savour of Truth rested so on my mind this day and the preceding, that poverty and leanness, so much my portion of late, seemed as nothing, and my spirit was taught to magnify that Power that changes the wilderness into a fruitful field, and causes the parched ground to become a pool of water.

Glanmire, 16th Second Month, 1766.

DEAR FRIEND,—I received thy acceptable lines of the 31st instant, I thought I should soon hear from thee by the pointing of my mind so frequently that way, with some degree of brotherly nearness, which I am thankful to feel spring in my mind to any of the brotherhood, and particularly those I most intimately communed with in spirit when under the early distillation, in the spiritual journey, of that rain that moistens and softens, and where it penetrates, makes all green and beautiful. I sometimes look back with thankful admiration at the turning of that holy Hand that was put forth to steady and balance our stepping, to cause care to spread over our minds, and to stain the beauty of terrestrials in our view, and which at the same time attracted our minds upwards: we were then loosened, shook from our dens of carnal ease, pleasures, and security, and went forward prevailing, having the brook for our stay, and the bread for our staff. This was a time of love, shower after shower, the ground was prepared, and the seed sown. The query is to my own soul with

my visited brethren, What is the fruit that has appeared? Verily I have feared for myself and for them, many of them, we are like Ephraim, an empty vine, bringing forth fruit unto ourselves, after such beginnings, when the language was, "If thou wilt be with me in the way which I go, give me bread to eat and raiment to put on, thou shalt be my God and I will serve thee." The deficient part is on our side, for many of us are too much contented with serving ourselves, and only giving a small part of our attention to the service of Him that requires the whole heart; and indeed if our hearts were but enough pursuing the one thing needful they would be so replenished with wisdom and understanding, as to be awakened to greater degrees of vigilance in a life of righteousness. I heartily and earnestly desire we may, dear friend, look about us, see what is required of us, after looking to our own garments, whether any stain appearing on them may prevent our approaching the distempered of the flock, who are very apt to evade the probe by an obvious stain or scar appearing on the physician or his deputy. I really fear we are a withering people in this land, former experience is not to be depended on, literal rules and laws, however exactly observed will not carry on the work, nor stand in the gaps that appear in so many places in the wall, but in the aboundings of that life that has judgment, mercy and justice. And I am jealous that if we have not some raised up in the spirit of Phineas, who was zealous for his God and by his zeal made an atonement for the people when the plague was begun in the camp, we shall have many wrong things to break in amongst us, and perhaps through some that may appear as princes amongst the people. Many of the sins that crept in amongst

Israel formerly were through the priests and the princes, and whenever the distemper catches the first rank it soon spreads amongst the host. May the Lord our God stir up the pure mind in each of his visited children, that their chief and principal care may be in looking to the law and testimony; for as we honour this and prefer it before our chiefest joy, a blessing accompanies the exercise and care, and we grow in heavenly riches. And where the eye is turned to accumulate earthly riches, it slides into a state of indifferency as to the vitals of religion, a superficial care seems visible, when convenience will admit services are performed; and so dimness, drowsiness, and death prevail. This is very much the state of the churches in many places, and sorrowfully so in this quarter: may the Lord Almighty cause light to break upon us that we may be delivered from every death!—May the good Spirit work all our works in us and for us, that we be lacking nothing of that weight of glory which will entitle us to sing amongst the sons of God a song of salvation and victory. My heart nearly and warmly salutes thee, &c., &c., which continues me thy affectionate and real friend,

SAMUEL NEALE.

Glanmire, 4th of Fourth Month, 1766.

MY DEAR FRIEND,—Thine I received with affectionate nearness, let me write or speak to thee sometimes a little closely, I have nothing in it but goodwill; I desire the same freedom may be used to me, we ought to be as spurs one to the other to quicken our care and diligence when in our domestic lots we are ready to be tinctured with worldly cares, that to this day choke the seed of the kingdom hindering our seeing in such a degree of clearness as if we waited

more deep and attentively for the unsealing of that spring that is the believer's satisfaction; specious are the excuses always at hand, which the pilgrim is apt to join with, to multiply a little more liberty to the carnal part that deserves death by denial. I speak my own experience, and perhaps it is also my friends, and is it not our duty, and ought to be our principal care, to search after death upon self; the more we abstain from it and save its head, the harder work we make in the end, and the longer the glorious design of existence is baffled. I often eye the path, by having the view opened to me, in which the Christian ought to walk, it is strait and narrow, purity may pass it; the greater mixture we have the more difficult I see it plainly, and this makes this path so much avoided, and so destitute of travellers. Some would willingly walk in it provided they could introduce such and such beloveds; they are too cumbersome and cannot abide the glory of this path, are in a dying condition whilst in it, and this I believe is the cause why so many leave it and turn again to the beggarly elements, after beginning in the Spirit think to be made perfect by the flesh. Or after knowing the day of the Lord to come upon those things that were as pleasant pictures or fenced towers where they had fortified themselves, think they may take greater liberties now as they grow in experience, and so are for erecting a standard of their own, assigning limits and bounds to themselves, forgetting the covenant, "If thou wilt be with me, give me food and raiment," &c.; little served in the day of infancy, now it is multiplied beyond expectation, and for the utility of the search a reason assigned. My mind, on taking a view of the visited in this nation, has been distressed. I include my own state with

them, had we all been more honest to our feelings, I am persuaded we should be more established; and yet I know there are still several who love the Lord, and delight in feeling after His presence when easily come at: but if by much watching they become weary and faint in their minds, seek for relief in their earthly enjoyments; and so slide by little from that dependence that craves bread from the Divine treasury. The Lord is just and equal in all his ways, He rewards in due season the devoted, honest, and industrious, though He may seem to tarry long, yet when He comes his reward is with Him, and He is glorious in his arising for He scatters every enemy. There are that would be heirs of two kingdoms, but this cannot be, we must relinquish one or the other; and there is this encouragement for holding to the kingdom of righteousness, that every necessary thing will be added.—Life seems less in dominion in our meetings, the people less attentive I think to their duties, and lethargy prevails; leprosy has appeared where light had its abode, so that I am ready to fear we shall scarce be a people to administer the law. We have been visited by Ann Kenyon from Liverpool, her service seemed to awaken and arouse, and shew she was much in the state of our meeting; according to my judgment, she seems to carry a sharp weapon, and yet wins the people. After her came dear W. Rickett from America, who stayed with us a week; the authority and virtue of Truth accompanies him, and an ornamental conduct sets home his doctrine. Our united love is to you both my dear friends, also to thy father, mother, and others in thy freedom, which continues me in stedfast friendship thy near friend,

S. NEALE.

Seventh Month 21st.—This day employed about my outward concerns ;—my mind was in a state of toil,—had but very little time in retirement, felt inward poverty and a real want of bread.

22nd.—Engaged as yesterday, the mind a little more free and less susceptible of the strippings of that heavenly clothing, which is its strength and beauty.

23rd and 24th.—Much employed about my outward affairs ; sometimes felt a desire spring up to be more sustained by grace, which quickened prayer to intercede for it in a short ejaculation.

1768, *Fifth Month 11th.*—After having attended the National Meeting in Dublin, I embarked for Holyhead, and landing safely ; attended many meetings prior to being at the Yearly Meeting in London : visited divers meetings and Friends in that city ; returned through part of Scotland to the north of Ireland, taking meetings in many places ; and on the 16th of Ninth Month, got well home, after a long absence : thanks to the mercy of an holy, all-gracious Providence, who lives and reigns for ever ! Favour and mercy have been extended to me through this journey ; for which, may a fresh dedication of soul and spirit to the Lord's service attend me to the latest period of my life.

1769, *Third Month 15th.*—Indisposed by a cold and rheumatic pain ; but by applying some simple things found relief, which I look upon as a favour from heaven ; for every abatement of pain and misery cannot be obtained but by the mediation and interposition of that which is superior to the disorders of nature ; and this is in the administration of the mercy of our God, who has endued one part of the creation (plants, medicines, &c.,) with virtue to

counteract that which is suffered to distress mankind, as pain, sickness, &c. : therefore the Lord our God is still merciful, long-suffering, and abundant in goodness and truth. 16th, 17th and 18th. Still at home and rather better : had several of my friends to call on me : read several experiences, all I hope tending to profit : felt some painful conflict from the counteracting of a spirit that has worked its own downfall by rebellion, and has lain sore on me at times for discharging myself with honesty and integrity ; I have thought it was permitted in the wisdom and mercy of the Lord my God, to bring me more and more to lean on Him, the eternal Rock of strength ; that His presence and power may be my rock, refuge, and stay, in every strait and difficulty.

19th.—I was at meeting, in which I felt quietude, and in the conclusion some little matter was impressed on my mind as a caution to drop, with respect to associating with the spirit and temper of the world ; and I had to shew how contrary it is to Christ's doctrine, who said,—“if ye were of the world, the world would love its own, but because I have chosen you out of the world, therefore the world hateth you.” Those therefore that are joined to the spirit of the world, cannot be disciples of Jesus ; whose kingdom is not of this world.

Fourth Month 2nd.—First-day, was at both meetings ; the forenoon meeting was dull, large, and heavy on account of the inattention of many barren professors ; in the latter part I had a testimony to bear against double-mindedness,—the iniquity of it in religious matters being very apparent to my mind ; even amongst men in civil affairs it was very deformed and mis-shapen, hypocrisy and deceit were inconsistent with the nature of religion and virtue ;

no appearance of sanctity should shelter wrong actions, as the nature of the crime was displayed in the character of Ananias and his wife Sapphira, who out of appearance and show sold their land, but retained some of the price for sinister views, which was not unknown to the apostle, nor to that glorious Power they thought in part to serve, and for their double-mindedness they lost their lives; as many do now their spiritual lives, who cloak themselves with hypocrisy and deceit.

30th.—First-day; both meetings very full, not much said by way of testimony: the unsealing of the fountain is only in the will of Him, who is the Life, Light and strength, and when He is pleased His servants should be silent, may they ever be so!

Sixth Month 6th.—Went to Kinsale to be at an appointed meeting for Sarah Taylor and Alice Rigg, from England, which was pretty large, and the people sober considering the youth that were present, who were unacquainted with the nature of the cross of Christ, and very restless in their own places of worship. On the whole things were well, and I trust the Great Name was glorified. In the afternoon I was at the funeral of Abraham Fuller with the above Friends; there was a great concourse of people who behaved rude and indecent in endeavouring to get into the grave-yard before the proper time: the testimony of Truth went forth in demonstration and power. This man A. F., was well gifted, well accoutred, and a serviceable man in Society in his younger days; but by being made too much use of by Friends in the several offices of the church, he took too much upon him, became rather exalted, and did not abide enough in the lowly, self-denying life of Truth; by which his spirit became too sufficient of

himself, and his sufficiency was not enough of God and the Spirit of His Son. The fall of man is by little and little, not all at once, his departure is established as he forgets the Rock from whence he was hewn, and the hole of the pit from whence he was digged, wrong is substituted for right, and error for truth; a lording spirit prevails, and so the poor creature falls into delusion, even to believe a lie! May the harms of others be the warning of us, as a people who profess godliness; that we may by standing close and low, as in the bottom of Jordan, be kept alive unto the Lord God and the Lamb, bringing up stones of memorial to the praise and salvation of our God; Amen! A. F. was a man of good capacity, good-natured to a large degree, and was very compliant and obliging, which made him much beloved by those of others as well as our own Society. An inclination to gratify a passion, which has overthrown many, was his foible, and though it began by a seeming temperance, yet habit confirmed a love for it, and so by little and little the passion strengthened as it was gratified, and became master of the man; which increased so powerfully, as to weaken and enfeeble his love for God and man: the good cause he once delighted in, and was an advocate for he neglected, and so was bound to his Delilah, by which he became dim if not totally blind with respect to spiritual sight and discerning; thus he lost his place in the mystical body, and became a fruitless branch in the Lord's vineyard! May the sight and sense of such objects as this arouse us to vigilance and diligence, that in the end we may be blessed with a mansion in the realms of light and immortality!

Seventh Month 23rd.—This afternoon the prospect of a former opening affected my mind, accompanied

by these words: "No man having put his hand to the plough, and looking back, is fit for the kingdom." My heart, I hope, is not haughty, nor mine eyes lofty: I think I am willing to be anything, or to do anything, when I am truly sensible it is required, and that I feel strength for it. May all fruit be fully ripe before [it be plucked, or handed forth to others! This prospect has often appeared to me within these ten years past, and I hope I may be enabled to say,—"Not my will, but thine be done!"

Eighth Month 16th.—This day, poor and low in spirit, the view of distant labour and exercise is affecting, but I hope to be resigned, even to death.

Ninth Month 21st.—Went to Limerick, and was next day at a meeting for worship, which preceded their meeting for business. The queries were answered when men and women Friends were present, and they were spoken to in the openings of Truth, and the advantages and disadvantages pointed out attending faithfulness and unfaithfulness, consistency and inconsistency: on the whole it was to satisfaction.

23rd, 24th and 25th.—I attended the Quarterly Meeting there: the meetings for worship were dull and heavy, on account of the languid state of many in profession amongst us;—the carnal security, the ease, the formality of some were hurtful to the youth, and destructive to the real religious advancement of the soul in righteousness and truth; many close things were spoken in the tenderness of love, and the meeting for discipline was I hope to edification.

Stayed in Limerick until the 3rd of the Tenth Month visiting the families of Friends by appointment of the Quarterly Meeting. Afterwards I visited Friends of Ross meeting, who though poor and lean every way, it was much to my satisfaction: in this visit we were

many times filled with the virtue of Truth, in which we ministered to the states we visited ; many were reached, several roused, which I trust will prove effectual to some to be what they should be: we were deeply baptized on their account ; I am firmly of opinion it will stand against them in the great day of account, if they turn not to an amendment of life and to Him who died for them and all mankind. I had much peace in conforming to this secret impulse and inward draft of duty, and this day's work crowned I thought the whole,—blessed be the name of Israel's King for ever, who replenishes, sustains and rewards all those who are faithful to the law and commandment revealed in the heart. Returned home with my dear wife, the 3rd and 4th of Tenth Month, and found my family and affairs as much to my satisfaction as I could expect, which I always do when abroad in the service of the Great Master,—to whom be praise and adoration ascribed for ever.

Twelfth Month 23rd.—Attended our meeting for ministers and elders :—things stirred in the life to our mutual comfort, and testimony was borne to the mercy and goodness of a gracious God ; who sometimes by His love works on us, as on Aaron's rod, by making it bud, blossom, and bring forth ripe almonds in one night, though before in a state of dryness ; and it is the Divine Power still, that quickens and makes us alive in the church, by which we live unto God. As He has chosen us for His work, let us not entangle ourselves with the inordinate cares of this life, that we may, as good soldiers, please Him the holy Captain.

26th.—If we would but keep little and low enough, we should be a favoured people, for the Lord delights in the humble and low in heart ; He

reveals Himself not to the high, the wise and the prudent of this world : for the apostle says not many of these are called, "for God has chosen the weak things of the world to confound the wise, and things that are not, to bring to nought things that are, that no flesh may glory in His presence:"—and the reason to me is very plain, because the wise, the strong and the prudent, depending much on their own parts and powers, are not willing to be chosen, and so remain contentedly in a state of unimproved nature, without having it subdued and brought under by the power of grace.

29th—The meeting at Cork was rather a dull one ; though I had some openings, and some little access in spirit to that holy table, which is always richly furnished for all ranks and classes of the people, of whatsoever constitutions they may be, if but real children, born of the incorruptible Seed, and growing in it from stature to stature.

1770, *Second Month 5th.*—This day about domestic affairs, in which I had some intervals of reflection to look towards an inheritance amongst the children of light ; some glimpses of a very important nature, in which I trust I stand resigned : read some instructive experiences in the evening.

Third Month 14th and 15th.—These two days engaged about my domestic concerns ; in which I was much taken up, preparing to leave home with ease and propriety. Weight and depression are very much my attendants from a variety of considerations ; at times I am easy and thankful, and sometimes I hope living closer to the Life that quickens and makes alive : but harassing cares retard, and yet again I am sometimes sensible that business within bounds is healthful both for body and mind. May the strength

of sacred aid and instruction be revealed to support and sustain through the ups and downs I am to pass through in this low world, that at last I may centre in peace and safety in a glorious hereafter!

20th.—This day we appointed a meeting for our youth, and had several minutes read to them, in which service we felt strength and instruction renewed: for which I trust we shall return the praise where due. In the evening we began the family visit, and were favoured with a fresh seal, that the Lord our God owns this service in His church and amongst His people. We went forward in this laborious work till the 31st, in which the mercy and sustaining help of a gracious Helper was witnessed, to the mutual refreshment of those who were engaged in this work; in several places manifest proofs were given that it had a good effect. O! that it may not be like the morning cloud and early dew that quickly passes away! It was a time of renewing of light and strength; some were harnessed into this service, though young in the work, which I trust will bind them to the law and testimony, not to put it off!

Fourth Month 1st.—Attended both our meetings to-day, in both of which I was concerned in testimony: the afternoon meeting was the most satisfactory both as to life and testimony,—the early beginners in the work of purification were encouraged, even those whose warfare was but just beginning, and their fuel for the inward fire, green and strong, the action of which frequently gives pain: but as this day of trial is endured, it works the great work of humiliation, and then sanctification, which leads to such a state of subordination and resignation as fits for the image and stamp of purity. Returned home in the evening easy and thankful in spirit.

Fourth Month 2nd.—I feel great sinking and depression of spirit, under the exercise that daily attends me, in looking towards a distant land: the season seems not far off, that I must move, in acquainting my Friends thereof. May saving help animate to give all up, and may it attend my progress, that at last I may have the answer of "Well done!" I often look at my weakness for so great a work, but may obedience be willingly kept pace with, that my great Lord may be followed in His leadings, even into suffering, into baptism, yea, into death! that life and immortality may be attained in the end.

Fourth Month 12th.—This day engaged about my domestic affairs, which I attended to with diligence, in preparing to leave them; as it is the indispensable duty of all to order their families in such a manner as to be the better capable of leaving them, when the word of command comes with force and authority.

Fourth Month 15th.—At an adjournment of our men's meeting, I informed Friends of the concern I had long felt, to visit some of the meetings of Friends in North America; which concern affected the minds of divers, and indeed very much tendered my own, from the weight and importance of the engagement, which has attended me for so long a time, both by day and by night, in sickness and in health. It was taken into consideration, and an appointment made to draw up a certificate.

23rd.—Our men's meeting was held this day, where my certificate was signed for my visit to the continent of America; in which meeting I had to mention my feelings respecting the same in much brokenness, with an exhortation to my Friends to endeavour each to discharge themselves faithfully in

the Lord's service, and to endeavour to keep a conscience void of offence towards God and man; that so a crown of life may be their portion at last!

Fifth Month 5th.—At Dublin; our meeting of ministers and elders was held as usual previous to the National Half-year's Meeting: the breaking of bread was mercifully known, and the living a little enriched by Divine Goodness [and encouraged] to hold on their way. In this meeting I laid my concern before Friends respecting my intention of visiting America, in which sympathy seemed to circulate; an appointment was made to draw up a certificate. My mind was much affected in feeling the weight of this exercise and laying it before Friends; however, I felt much ease in my friends having the concern laid before them.

6th, 7th, 8th, and 9th.—The meetings were held in course; the weighty and helping sense of Truth was mercifully witnessed to circulate amongst us, the living were comforted, and the forgetful reminded of their duty; on the whole it was a blessed helping season to some of the feeble-minded, whose faith was but low and their spring almost dried up.

Seventh Month 14th.—This day had a most sweet and comfortable opportunity in company with our dear English Friends Jane Crossfield and Jane Routh, tending to great encouragement in my present prospect: we were mercifully sustained and replenished with a shower of Divine love, in which it may be truly said our affections were raised to things above, which are enduring and exalted. May every favour and blessing received establish our faith in that Power which is stronger than death!

31st.—In much pain from a rheumatic disorder:—the beauties of creation, prosperity, and even social

intercourse are shaded with clouds of darkness in the dominion of pain of body ; a quickness of feeling remote from patience is apt to attend, in which seasons we are always less amiable to those we have heretofore been very dear to ; may every dispensation be blessed to us, that it may work for good, and point to the path which leads to holiness ; that by pursuing it through every trial and besetment, we may be established for ever in eternal life and light !

Eighth Month 1st, 2nd, 3rd, and 4th.—These four days in a state of conflict, restless, and uneasy ; rather freer from pain than the week before : a very little thing disorders this machine : what poor beings mortals are when grieved by sickness and pain ; it eminently shews where our dependence ought to be, and that nothing more distinguishingly relieves than placing our trust on the Lord's arm of everlasting help, with whom there is health for sickness, light for darkness, and the breaking in of peaceful serenity for the most annoying affliction !

Eighth Month 20th.—Preparing to go on board ship : felt tranquil in spirit, and quite easy with respect to all things in nature ; it is the work of grace,—nothing short of its virtue could reduce to submission and subjection ; and cause an entire relinquishing of things temporal, to follow after things that are eternal. The work is the Lord's, and the praise and glory of all be ascribed to his great Name ; who is worthy to be renowned by every generation of man, for His mercies endure for ever !

TO ROBERT DUDLEY.

Glanmire, 20th of Eighth Month, 1770.

DEAR FRIEND,—I had thy letter in answer to mine, which gave me pleasure in various respects ;

thy commemoration of the favours and blessings of heaven dispensed to thee in thy infant state, when like Jacob thou went from thy Father's house, only with thy staff; and now thou art become two bands, by the shedding of the blessings on thy head, which, as lived under, will increase and multiply still to greater degrees of dominion.

Be attentive therefore, dear Friend, to the motion of Light; suffer thyself to be girded by the holy girdle, and thy back will be strengthened for work, thy standing will be pronounced sure by thy stability, and thy head will be covered in the day of battle. I am not insensible how men are attacked by the grand enemy: if he fails when he have them in one position, he attempts to draw them from it, to another, with a view to better success; if the banner be over us in the limitation assigned by the Guardian Angel of Preservation, let us keep under it, and we shall be secure; the enemy will not be able to prevail against us, when we have the glorious fence of the Lord's appointment.

There are seasons when the affectionate part is up in man, and proposes things agreeable to nature in ourselves, that we are ready to comply with: this sometimes makes the way intricate to ourselves; for when we bring it to the standard to be tried, it is deficient in weight and purity, and will not pass the trial before the Judge. I have missed in this respect; therefore I drop the caution to my Friend, to beware of giving expectation, before it is tried in the balance of the sanctuary,—kings' children should always preserve their dignity, by taking heed how they mix among the people, and their associations and alliance ought to be with the royal lineage; in this the King of kings is honoured and our own dignity preserved.

I do not mean this with respect to thy present depending affair in England ; I mean with respect to others, whom we converse with and are sometimes amongst, both male and female, though it may hold good in both.

There are many more talkers of the Truth, than walkers in it, whose mouth flatters, and whose tongues are their own, and ought to be stopped : though they appear to be something in word and shew, when they come into their ranks and appear among the disciplined army, they are not noticed or sent forth against the Goliaths of the day ; it is only those who are anointed and appointed, armed and accoutred, that can face the battle.

May we, dear friend, dwell with the consuming virtue of the Spirit ; that we may still be refined. I would just say, with respect to the present depending affair, do not be too hasty or precipitate, weigh it,—and ever remember, that he that believes, makes not haste ; there are many things to be looked at,—thy place,—thy friend's place : things with a fair face of prospect, may be shaded with a gloom ; sweet things in enjoyment, may change to bitter, like the book we read of, that was in the mouth sweet (the palate) but was in the belly, bitter. I would not cast anything before thee, to embarrass or overwhelm,—but simply speak my feelings. Relinquishing for the cause, in our affections, enriches often, in a spiritual and temporal sense, and it is often tenfold restored. It was said in the recapitulation of the many blessings dispensed to David, after shewing him what he was, “and if this had not been enough, I would have done much more.” This was done when he was taken off his watch, and suffered his affections to sport with a beauteous object, which in the end,

made him flee before his enemy. This thou may think not similar to thy present state,—yet it points to obedience, the dedication and consecration that ought to attend a being [which is] raised to eminence by the interposition of a Supreme Power, in order to shew forth His praise in him.

The satisfaction resulting from thy letter on this subject, was great, because, with respect to a removal, in looking at it, I think thou tells me, thou never saw light shine upon it ; this satisfaction arises from my being of the same sentiment, and one in judgment, when most capable of judging, and to feel for myself and my friends. Let this affair therefore, be hewn and squared in the mount, before it is adopted ; and let there be no sound of an artificial tool in bringing it about, that the *substituting* a member from one part of the body to another, may be the Lord's work, and then it will be useful and to the comfort and edification of the body, the church. I sympathize with thee and thy friend : I love you both in the Truth ; and my desire is, that you may be conducted in wisdom in bringing it forward, or in finally letting it drop : and for every sacrifice thus made, it will be amply made up by the replacing of one in its stead, in which your acceptance will stand, your faith be confirmed, and your righteousness be proved, as was faithful Abraham's. I am now, dear friend, on the eve of my departure. I stole this little season from hurry to converse with thee, and tell thee how I have felt : my things are all gone on board, and on the morrow I expect to embark. A letter from John Oxley informs me, his brother expected to get clear of the land, about the 5th instant, by a letter received, so that we may have some expectation to meet ; if at all soon, in the western world. A correspondence

with thee will be agreeable, as a little intelligence in a strange land is very pleasing to pilgrims. I should have been pleased to hear what thou intends, and how thou feels with respect to going over the water soon. Keep thy integrity, and put thyself in seeking [keeping?] of a faithful Creator, that sleeps not by day, nor slumbers by night; consider thyself at his disposal,—not man's, of any kind, neither R. Dudley, nor any other man, that is but flesh, consequently frail. Farewell!—may wisdom and knowledge be the stability of thy time whilst on earth; and may the fear of the Lord prove thy glory,—in which desire, I remain thy truly loving friend.

S. NEALE.

CHAPTER IX.

HE SAILS FOR AMERICA EIGHTH MONTH, 1770—
LANDED TENTH MONTH NEAR PHILADELPHIA—
ACCOMPANIES JOSEPH OXLEY—TRAVELS EXTENSIVELY AMONGST FRIENDS IN THE SOUTHERN STATES—RETURNS TO PHILADELPHIA—ATTENDS THE YEARLY MEETING THERE, 1771.

[Samuel Neale sailed from Cork about the 22nd of Eighth Month, 1770; but his intended companion Joseph Oxley sailed from the Thames towards the end of the Seventh Month, and reached New York about the 22nd of Ninth Month, about a month before Samuel Neale arrived near Philadelphia.—See *Joseph Oxley's Journal*, Select Series, vol. v.]

I felt the incomes of Divine love sweetly sustaining my mind: my heart was humbled in a sense of the mercies and goodness of God daily renewed; and I felt ability to beg for preservation and stability in the arduous work I am preparing to enter upon. The Lord grant that there may be an entire dedication of heart, so as to be capable to stand in my place, and whatever may be cast up for me to do, that I may do it to the honour of His great Name. Composure and trust in the Lord's arm of power, are my attendants, for which I bless his name.

[He again writes]—Composed in mind, from a sense of inward peace, and the unity of my brethren whom I have left behind; this is a staff to lean upon in the midst of trials, and, next to Divine favour, one of the greatest blessings. [At another time:]—Was rather low from various considerations,—the weight of the

work and the inexperience of the instrument. I trust I shall be preserved little and low.

[It appears that he passed much of his time, while on ship-board, in reading the Scriptures, and the writings of valuable Friends, to his comfort and edification.

Near the conclusion of the voyage, he felt an inclination to have a religious meeting with the ship's-company, but, by giving way to discouraging thoughts, he let the opportunity slip: which he had cause to regret, and remarked: 'I hope experience will teach greater degrees of obedience.'

When they had safely come near land, he wrote:] I trust I am thankful for the Lord's mercies and favours daily dispensed, and can say in humility, I have not murmured since my coming on board; but have been mercifully preserved in a sense of His goodness. I hope for this blessing to be continued, that according to ability, I may labour in the vineyard, and work the works of Him who has called me with his high and holy calling.

[He landed the 18th of Tenth Month, 1770, at Newcastle, near Philadelphia.]

TO A FRIEND.*

Philadelphia, 24th Tenth Month, 1770.

DEAR FRIEND,—Having opportunity to send a few lines, as a token of my remembrance of thee, I embrace it. After a passage of eight weeks, from my own house to making of land on this continent, I safely arrived the 18th instant, and the 20th reached Philadelphia; met my companion and several Friends on the road, amongst others Samuel Emlen; it was

* Addressed probably to his friend Richard Shackleton.

a pleasing meeting, after a confinement amongst the ship's crew and a number of servants and passengers. The captain was remarkably kind, and made me a sort of commander in the vessel. My mind was mercifully sustained, and I seldom murmured at my lot or the alteration of weather, though we had a few hard gales. Sometimes as we ran to the southward it was extremely warm, the like I had not before felt.

I have been at four meetings in this city, three on First-day and one week-day meeting, besides some opportunities in families: the Divine Arm, that separated me from my family, friends and country, was mercifully revealed to encourage and confirm; so that my spirit said, good is the Lord,—He is worthy of being followed and obeyed, for His promises are yea and amen for ever! My companion is bright and living, and has been united to me in the springings of life, that disperses death and darkness; I trust, if it be consistent with Divine disposal, we may be permitted to go together and enjoy each other's company in the wilderness, and amongst the various perils to be encountered in a visit to the churches at this day: if not, may we be both capable of saying, "Thy will be done." Friends here are very numerous, seem solid and weighty, have an ear open to hear, which is a great help to those who are at times concerned to speak. When we have more experience of the state of things by baptisms, we can be better qualified to judge. My old friend and companion [William Brown?] seemed greatly pleased to see me, received me with much nearness and affection, and I was pleased to see him look so well, for to me he seemed to look as well as when he was in Ireland, and almost as young. John Churchman I hear is pretty well, and Susanna Lightfoot, Joseph White but poorly. I lodge

at John Pemberton's, who seems to me a very valuable Friend. There sailed a Friend for Europe a few days before my arrival, his name Robert Willis, on a religious visit ; and two women propose to set forward next spring, Sarah Morris of this city, and Elizabeth Smith, valuable, serviceable members of Society ;—such is that love, which draws hither and thither, which is stronger than death.

My dear friends will not I hope forget me, when it is well with them, I have felt some of them in much nearness, when on the mighty waters ; may nothing ever be able to burst the bond of fellowship formed by the creating virtue of Truth ; that when nature fails, and all outward affinity is dissolved, we may rest for ever in the mansions of light and rest. I have often thought few, very few in such weakness were ever sent on such an errand as myself ; but yet as those are filled with the life that brings immortality, and they keep in their own proper spheres, their reward will be proportioned to their faithfulness, which will give quietness and assurance for ever ; this is what I earnestly aim at, and hope to follow after ; and thus, whether I ever be united to my Friends in Ireland again, or lay down the body here, it may be well.

Farewell, beloved friend ; salute from me thy dear wife and father, whom I much love in the Truth ; I trust you will remember the state of the Society in poor Ireland, and move backwards and forwards where instrumental help is wanting. Many have turned their back as in the day of battle,—many have fallen short of what they essayed to pursue in the day of espousals, and have fallen into the grave of the riches of this world, and some into the corruptions and vices thereof ; and some again have fallen as

upon Mount Gilboa, the destructive barren waste ; where even at this day the beauty of Israel is slain and destroyed ! Gird up thy loins, dear friend ; break forth on the right hand and left ; and remember the crown is at the end of the race.

My love salutes thy children, I ardently desire they may follow the footsteps of the flock ; and then they will be led beside the Shepherd's tent.

I remain in true nearness, and cordial affection, thy loving friend in truth,

SAMUEL NEALE.

[It appears that he paid a very extensive and acceptable visit to Friends in North America, in which he was diligently engaged till the time of his departure, the 10th of Eighth Month, 1772. Many instructive remarks are contained in his account of this journey and visit ; and, by the following extracts, it is evident that he was favoured with best help in the course of his labours, and felt the sweet incomes of peace on his return home.]

1770, *Tenth Month 21st.*—Philadelphia, First-day. I was at three meetings : the morning meeting was a season of much refreshment to my mind ; the afternoon meeting was solid ; and that in the evening was attended with impressions of Divine favour, which raised thankfulness in my heart : the Lord our God is gracious and merciful !

1771, *First Month 15th.*—Set out for Bush River, accompanied by Samuel Millhouse, J. T., and W. L., my companion, [Joseph Oxley] did not go with us, being prevented by a kick from his horse, which bruised him very much. It rained all day very hard ; we stopped to eat a little food in the woods, and took off our coats to cover our saddles while the horses

were feeding, we could not get a house to put them in. We rode until night came on, and lost our way in the woods; with some difficulty we got to a man's house, who gave us lodging in the best manner he could. He had a very large family, who did with little clothing. We had our own provision, he let us have one bed, and gave fodder for the rest to lie on the floor. The 16th we set forward, swam our horses over two creeks, and crossed one large ferry called Broad River, and so got well to the widow Sliddom's, in all about eighty miles. The 17th, to a meeting at Bush River, in which was delivered very close home doctrine to several states present. The 20th, being First-day, the meeting was very large, the house not being capable to contain near all the people: we sat a long time silent, my mind was clothed with nakedness; I was sensible of a strong desire in the people for words, and this seemed to be denied them, in which state the Lord was pleased to bring my mind into contentment. When I gave up my will to His, and resigned my mind to travail on in silence, He was pleased sweetly to compose my spirit, to replenish it with His love, and gave ability to answer the service of the meeting; several were refreshed, some were encouraged, the negligent stirred up, and I trust it was a season when impressions of Holy Goodness were felt on the minds of several; O! that it may not be as water spilt upon a stone, but as bread cast upon the waters to be found after many days!

On the 21st we set forward; it was a very wet day, my horse fell under me and bruised my thigh badly, and indeed, it was a mercy it was not broken: we got well over some bad waters; all which I acknowledge as a great favour, and desire to be humbly thankful for, with the many other mercies

daily received. The 23rd, I joined my companion, and had a good encouraging meeting, which greatly refreshed my mind and the minds of several honest travellers who were there, for which favour the Great Name was praised in the authority of Truth, and through the help of the Holy Spirit, renowned for ever be the name of our God! It is the Lord's mercy and goodness who strengthens us for the labour of the day, and sustains by His powerful Word of Life, without whom there is neither bread nor clothing in a temporal or spiritual sense; may He have the praise of all His works, who is enduringly good and glorious, and whose dominion is from sea unto sea, even unto the ends of the earth, Amen for ever!

Second Month 6th.—Was at Dunn's Creek meeting, in which, though small, we were mercifully helped to worship, and to bear testimony to the goodness of God; the state of the meeting, I believe, was opened in the spring of life, and though some seemed snared one way and some another, some in the cares of the world and the corruptions thereof; yet encouragement was given to a state to follow the Lord closely, to seek Him while He may be found, and to ask that they may receive: it was a season of love and goodwill to a remnant present. We returned to T. H.'s, and I felt no freedom to propose a sitting in his family or have a meeting in the town; I believe he and his family to be in imminent danger from his neglect of duty to his God, and that his temporal affairs are the worse for his forgetfulness: he is a good-natured man and behaved very friendly to us, and his wife also, but I pitied them much on account of their situation.

1771, *Second Month 11th.*—I had a very tendering season in a Friend's family, in the love of our Lord Jesus Christ: admittance was vouchsafed to

the Lord's heavenly table in supplication, wherein many of my friends and relations were brought very near in the spring of life ; it was a season of Divine favour to our souls, in which we rejoiced, and praised the Lord's holy Name and Power, who is glorious in all His ways ! Afterwards set forward and went about sixteen miles, and lodged in the woods : the fore part of the night was fair, but the latter part very wet, it raining for about four hours, and then cleared : we had a good fire, were very contented, dried ourselves, and set forward ; through the kindness and goodness of our Great Master, we did not suffer much by the wet, though at last we could not get a place of covering to stretch ourselves, but were forced to stand in the wet till it cleared ; we then rode ten hours, and some of the way very hard.

23rd.—We attended the Quarterly Meeting at Piney-woods, which was exceeding large, the house being scarcely able to hold Friends : we were both silent in this meeting, which seemed a disappointment ; the meeting for discipline was very weak, in which I was led to make several remarks to my own ease ; but they seemed very weak in the discipline, and not in all respects in such order as could be desired with respect to their mode and manner. In the evening we had an opportunity in the family, in which we travailed in silence.

24th.—First-day, we had a very large meeting, in which I had to travail in silence, my companion expressed a little. In this quarter there are many negroes, who, being so numerous amongst Friends, is, I believe, a great loss to their families, by the children's being trained up in pride and idleness, and a superiority over them ; this hinders a real growth in humility, and obstructs the good work in the essence

of true religion ; coldness of love and lukewarmness in the performance of duties important to the salvation of the soul seem very prevalent, which that the professors of the blessed and spotless Truth may witness a being turned from, is my very earnest and fervent petition !

[In a letter to his wife, dated 1st of Third Month, 1771, he writes:] I have rode already upwards of 1700 miles, being favoured with a fine young horse, and lay out five nights in the woods ; I have breakfasted, dined, and supped in the woods as contented as if I were in a palace, and though I have had to partake of fare that in Ireland would go hardly down with any servants, yet the contentedness of the mind made it a feast.

[And in another letter about the same date, he writes:] I find nature may be brought to submit to anything as to meanness and severity, if in Divine direction, for there is a support adequate to the toil : so that we may say with one formerly, “by thee I will run through a troop, and by thee I will leap over a wall.”

Third Month 3rd.—Had a pretty open meeting at Western Branch, where the doctrine of Truth was set forth, and it ended well, tenderness being felt by several minds, though things were spoken very closely to. There is a deficiency amongst Friends in this country respecting the plain language ; calling the days of the week and months in the vulgar and common manner is too customary, and to their loss, as unfaithfulness in small things begets barrenness and rust, and insensibility creeps over the mind.

15th.—We were at Waine Oak meeting, which seemed very low in the beginning, but towards the latter end Truth favoured, and the testimony thereof

was exalted above transgressors, for which my mind was thankful, feeling very low on going to this meeting; but was raised above the fear of man by the operation and spreading of the holy hidden Life of our Lord Jesus Christ, to whom be dominion and praise ascribed both now and for evermore! The 20th, had a large meeting at Cedar Creek, where were five justices and a Baptist preacher lately enlarged from jail; the strength [of the Divine Power] displayed in this meeting was greatly to my relief and admiration, finding that sufficient for the trials of the day is the help communicated for such services, even amongst those of small degree!

23rd.—Set forward for Stafford county, and the 24th were at a large meeting which was a season of close labour and exercise of spirit, but it concluded to the relief of my mind; several close remarks were dropped, both to Friends and other people, respecting their duty to their Great Lord and Merciful Creator. In the evening had a lively opportunity amongst Friends who came to our lodging, shewing the advantage of zeal for the Lord in their day, age, and generation, and not to suffer emulation or strife to enter, but to keep the unity of the Spirit in the bond of peace, and to let nothing of distinction be amongst them, but to let the heavenly Life's operating in them be the distinction, according to the proportions they feel, and in this to move in their services in the church; then the Great Name will be honoured, and the members increase in strength and stature by being replenished with those sacred streams that make glad the heritage of our God.

Fourth Month 15th.—Set forward for West Nottingham, a pretty large meeting, in which we had close remarks to make, and our spirits were pretty

well filled with a testimony for Truth. Dear John Churchman was at this meeting; he seemed very tender and sympathizing and fatherly in his conduct. We went home with this honourable elder and father in the church, and next morning attended his meeting at East Nottingham, which was very large, and a good open meeting it proved; the demonstration and authority of gospel ministry attended, and the openings of Divine virtue were mercifully imparted, in which we felt the sacred cement of love and life; this humbled my mind under a sense of the Lord's goodness, which is near in the needful time, and present when help is wanting, as we lean upon and look up to His throne of love and favour.

20th.—Set forward for Thomas Lightfoot's, and met my dear friend Susannah [formerly Hatton] at home, who received us in a near and affectionate manner; here we stayed the night, and next day, which was First-day, were at their meeting, where Divine help was administered beyond my expectation, and a very sharp close testimony I was given to bear in this meeting, which by accounts was as though the state of it were [outwardly] known; for which may we reverence the great and glorious Name of our God, who sometimes strengthens His poor dependent children sufficient unto the day! The 22nd, set forward for Philadelphia, accompanied by Thomas Lightfoot and spouse, and were kindly entertained at our worthy friend John Pemberton's.

Fifth Month 6th.—At the Quarterly Meeting in Philadelphia; the meeting for business was held after a sitting in silence, to prepare the spirits of Friends to act in the discipline. I had something to say in this meeting, but left it uneasy; because (through a fear of prolonging the meeting beyond the proper

time,) I omitted part of the matter that was before me. There is great need of care in this respect, as well as not to exceed the bounds which Truth prescribes. May Divine goodness open our understandings, and more and more replenish our minds with that faith, which overcomes slavish fear, and gives the victory.

Fifth Month 9th.—Was at a marriage, where I was silent, having nothing to offer, for which I hope I was resigned, and thankful for this and every dispensation allotted in true wisdom.

My companion having a concern for New England, and I towards the eastern shore of Maryland, we laid our views before some solid Friends, who approved of our manner of proceeding, and concurred in sentiment respecting our parting; so we took leave in much nearness of love and affection, and he set off towards New York, whilst I was accompanied by John Pemberton to Wilmington. The 20th, we had a public meeting, in which the beauty and glory of Truth was manifested for our consolation, strength and relief; after which the meeting for discipline came on, in which help was mercifully revealed to carry on the business, many Friends being concerned to speak to edification and comfort, viz., Joseph White, who was much favoured this day, Robert Valentine, David Bourn, &c.; and my mind was much relieved by the little labour I had amongst my friends. The 22nd, Friends met at nine o'clock to finish the business, which was gone through in love and harmony, and several good remarks were dropped in the wisdom and openings of Truth: the meeting held fresh and green mostly for six hours; and Friends parted in the tenderings of the love of God. Accompanied by my friend David Ferris, we took boat and

had a prosperous passage to Chester, where we attended the week-day meeting, and were favoured in our little sitting together, and helped to return the praise of all favours dispensed to that Holy Hand, which helps the weak and truly dependent children.

Sixth Month 13th.—Was at Centre and Kennet Monthly Meeting, where I was furnished with aid beyond my expectation, having to point out that which made us qualified members of the church ;—and as we keep our sap and greenness we act to the honour of the Great Master, when we lose that, we become lifeless and barren, and are cast forth as dry branches :—warned a state present to beware of lying and hypocrisy, in the words of the prophet, “ Ephraim compasseth me about with lies, and the house of Israel with deceit :” I was favoured with openness and strength to discharge myself, as also in the meeting for discipline for which I was humbly thankful.

17th.—Went to Pilesgrove meeting, which was a season of favour ; a state was spoken to in danger of falling away who had known good things :—the difficulty of retrieving a lost state was hinted at ; likewise of sinning against the Holy Ghost, not to be forgiven in this world nor in the world to come ;—on the light and power of conviction through Christ, and on being made partakers of the powers of the world to come by the enjoyment of a heavenly and powerful gift, which it is most dangerous to sin against, or fall away from, and very hard to be retrieved. The apostle says, it is impossible for such enlightened souls who have been thus favoured, to be renewed again to repentance ; seeing they crucify to themselves the Son of God afresh, and put Him to open shame. My mind was favoured afterwards with the renewings of peace and quietness.

28th.—Went to Squancum meeting,—a season of close exercise ; wherein I had to speak of that passage—that Christ Jesus is “the Author of eternal salvation to all them that believe ;”—and then to point out who believe in Him ; even those that received Him, to them gave He power to become the sons of God,—those that embraced His doctrines, His Life and Spirit in their hearts, to them gave He power over their sins, and brought them into a state of righteousness, and into a belief in Him in the way of His coming ; for many reject Him in the way of His coming, because of the smallness of His appearance : this was the state of the Jews, the doctors and rabbies formerly, which made them despise Him, and say, “Is not this the carpenter’s son?” They expected Him in pomp and greatness, and became so corrupt and hardened, that they thought not only to slay Jesus Christ, but those that believed on Him,—as in the example of Lazarus whom he had raised from the dead ; lest the people should believe, and they lose their name and authority amongst the Jews. I was led on and helped in the ability that Truth gives, and several of the people seemed reached ; one high professing Baptist said, she never heard the gospel preached so before amongst the Quakers. The meeting ended in a good frame, and my spirit was humbled and grateful ; thanks be unto the Lord my God, for all His favours and mercies dispensed unto me in this my journey !

On the 30th, we were at their First-day meeting at Shrewsbury, which was very large ; many raw professors as well as those of other societies were present. I was led to speak very closely to some states, and very encouragingly to others, who were concerned to build the wall about the vineyard and to

support the hedge of discipline against the discouragements of the Sanballats and Tobiahs of this day and those of their spirit ; that it is necessary for such to descend into the valley, and there take a view of the ruins, that they may be capable of seeing, and building for the Lord, with the working utensil in one hand, and spiritual weapon of defence in the other. I had also to speak respecting the plain language, the too general departure therefrom, and the insensibility that creeps upon individuals by such conduct of unfaithfulness. I was helped beyond my expectation, and the meeting ended to satisfaction ; praised be the great name of the Lord my God, who is the strength of striplings, and who qualifies for the services he requires from his children and people. Came to our quarters at E. W.'s, and there had an evening sitting with his family and Friends to our mutual renewing of strength, and had to speak respecting family worship and family sittings, the benefit I have heretofore found from such opportunities, and the qualification that at times springs therefrom, which enables to drop suitable instruction to our offspring and those under our care.

Seventh Month 2nd.—We crossed the Ferry at Amboy, and got to Joseph Shotwell's, where the next day we had a meeting in his family, a good, open, living season ; this Friend has a hopeful and promising family, and knows the Truth himself, which is a blessing to his family.

11th.—We attended the Monthly Meeting of Ringwood, in which I had some very close exercising work, but was helped through, to the relief of my own spirit, and to some comfort to the honest-hearted, a few of which sort are preserved in most places, though a large number who dwell too much in in-

difference and in a name without the substance, are scattered all over the Society. I had to exhort the elders and overseers, and so left them to their own application and industry in the best sense, to that which would never fail if properly attended to. On the 13th, a pretty large meeting at Stoney-brook, where several of the scholars from the college were present and two lawyers: the authority of Truth was with us, in which we laboured; priestcraft was closely touched, and the free gospel ministry pointed out. This meeting ended under a comfortable sense of the help of heavenly ministration, in which we rejoiced in fear!

14th.—First-day; at Trenton, both the fore and afternoon meetings were pretty fully crowded; my mind was very low and poor, but the good Hand of Divine support aided and enabled us to discharge our duty in such a manner as procured peace, and staid my mind in that which is the refuge of the distressed and weary soul; in which I rejoiced in God my Saviour, and was comforted.

15th.—We were at Borden-town meeting, and lodged at John Sykes's; he is in his 90th year, and his wife in her 87th, and they have lived together sixty-six years; they are both public Friends,—seem to live like innocent children, and have their memory and faculties in such a degree of strength and clearness, that I have not seen or read the like: they seem full of love, and are in spiritual greenness now in old age!

16th.—Had a large and laborious meeting at Crosswicks, in which I had to arraign some of hidden crimes not yet brought to light;—that I believed Achan was in the camp, and it could not journey forward prosperously, until judgment was placed upon

transgression :—exhorted Friends to keep their places, and not to cover or conceal wrong things, but to support the law and testimony, and seek the Lord, that they may live and be a living people. Next day at a meeting at Freeholds I had to speak of the two debtors, one who owed five hundred pence and the other fifty; and as they were both forgiven, he to whom most was forgiven showed most love; and where much is forgiven, there ought to be much love. Sometimes there is a spirit prevalent, which censures those to whom much has been forgiven by Him, who has power to forgive, and which thinks they are not fit for their society, saying, “Stand off, I am holier than thou :” this is the leaven of the Pharisees, of which I warned Friends to beware: it was a good opportunity, for which I was bowed and thankful in spirit.

18th.—At Upper Springfield. This evening in a very poor low state, being exceedingly stripped in my mind. In this solitary situation I walked out into the woods, where I felt something of the spring of Divine kindness, which raised a hope that help was near, though seemingly concealed from me.

19th.—Was at Mansfield; where was a very large meeting, Friends from various quarters giving their company: in this meeting I was helped beyond my expectation; the gospel spring rising and spreading more than for several meetings past, and my spirit revered the Power that withdrew, and afterwards raised into life.

20th.—We were at the Neck meeting; many Friends coming, the house would not hold them, so we had the meeting in the woods under the trees. We laboured amongst them in a good degree of strength and authority; several were tender, and it was a sweet visitation to several present. I spoke to

one or two young people after the meeting in private, who were very tender and did not resist the counsel that I had to give, but seemed open to receive it: went home with Abner Woolman, with whom and his family we had a sweet sitting in the spreading of Divine and encouraging love.

22nd.—Was at a large meeting at Old-spring, where I had a laborious exercise to pass through in speaking to several states present, and against the leaven of riches,—“not to put confidence in it or make gold our hope; for it is an iniquity to be purified by the Judge,” &c.

23rd.—I was at Rancocus meeting; it was rather a low time, but I laboured in it to some increase of ease and freedom of spirit. Here I saw John Woolman for the first time; I take him to be a sweet, clean-spirited Friend; his unity with the true Seed may be felt by his savoury conversation and pious self-denying life.

24th.—Went to Mountholly meeting, where very many Friends assembled from different meetings. I was very low going to this meeting, but ere I had sat long, the Word of life quickened my mind, and a favourable season it proved; in which the testimony [of Truth] was exalted in the authority thereof, and I had to speak comfortably to several states, to my ease and comfort. I was much afraid of this meeting, as they have had great privileges by favoured instruments; here lived Abram Farrington, and to this meeting belongs that worthy exemplary Friend John Woolman, whose life and conversation shines in Christian purity. His concern is to lead a life of self-denial; pomp and splendour he avoids, does not choose to use silver or useless vessels that savour of the pomp of this world: his house is very plain, his

living so also ; and yet he enjoys plenty of the good things that are necessary for Christian accommodation : we dined with him, and were kindly entertained. In the evening went to see a widow Friend in affliction, with whom and many other Friends we had an opportunity of sitting together, and witnessed a little of the unsealing of the goodness that is hid in the invisible life.

26th.—I was at Chester meeting, it proved a low season in which I felt my mind much straitened whether to say anything or be silent, the intelligence seemed so low, and the ability so small : but as I was brought into resignation to the Divine will, I felt the balance was for speaking a few sentences, which I did to more ease, and with more authority than I expected ; it was respecting the people of Samaria who said they believed not for the saying of the woman, they had now heard for themselves, and believed that He was the Christ the Saviour of the world, they were so reached and convinced by His preaching ; which would be the case still, if people were concerned to look for Him where He does appear and preach, in their own hearts, and be drawn off from instrumental helps, looking to Him, the glorious author and finisher of true and living faith. This and more I had to drop, which greatly eased my mind and redeemed my spirit from the state of travail it was in and under for the slain of this people. It happens when a stranger travels, the intelligence becomes so universal, that the public assemblies, and those who seldom attend any place of worship then come, which adds to the weight and exercise of poor pilgrims ; but out of these straits the Lord our God delivers all that put their trust in Him,—blessed be His great and glorious name for ever !

SAMUEL NEALE TO SAMUEL WATSON, IRELAND.

Jersey, 27th Seventh Month, 1771.

DEAR COUSIN,—In my traversing the wilderness, I have sometimes felt my mind drawn to converse with thee and thy dear wife, in a nearness that prompts me to tell you so. The great Orderer of nature and the God of all grace has visited you, in order to make you His: as inward care and feeling are kept to, I trust it will be so; and that you will more and more become serviceable in your day, by yielding obedience to that which influences and disposes to follow the Lord in His leadings and requirings. The way to hear the language of the Spirit is *to be within*; it is often slow of utterance unless we are willing and obedient; the quicker we are to hear and active in obeying, the readier and oftener it speaks to our instruction and furtherance in grace and sanctification. And as you have been made partakers of the powers of the world to come, live near its quickenings; it leads into solitude and solitary places, and out of the spirit of the world and its inordinate love of visibles, and great anxiety for accumulating unstable riches, and it girds up the loins of our minds to serve Him, whose glory cannot be comprehended by mortals. In this state at times we feel a joy and rejoicing, that encourages us to persevere; in which we are ready to conclude that nothing shall be able to separate us from serving the Lord, in our day, age and generation. And perhaps this lasts for a season, when we seem to gain ground and to go on prosperously; but this abates with the withdrawals of life, and the world and the things of it, often gain strength in our affections, when we are apt to grow cool and easy, and to delight in terrestrials, with the plausible pretext

of taking care for our families, &c., &c. But it is beyond a doubt with me, that a religious faithful discharge of our duty to God and his Church, is the way to prosper inwardly and outwardly, and to enjoy a kingdom on earth far superior in dignity and glory, to any Emperor or King that fears not God.

I therefore, dear cousins, fervently desire that you may mind Mary's choice—the one thing needful, which she chose, and which should never be taken from her; and then all necessary things will be added. The abounding disposition of this age, and even of the professors of the spotless Truth, many of them, is to join close as to the chariot of this world, by which they suffer loss greatly, and become disqualified from hearing distinctly the language of the Spirit, and what is required of them by Him, who called them with a high and holy call, to go and work in the vineyard.

Arise therefore, and take a solemn look unto your progress heavenward: see whether the engagement is as powerful as it has heretofore been; whether it is growing from strength to strength. I shall not be surprised at your feeling coolness at times, or even affliction and death, and abiding even in this baptism for a season. But let us never be reconciled to it; but wrestle, as holy Jacob did, by which the appellation of prince was conferred upon him, for he prevailed with God and man. And beloved cousins, it is the wrestling seed that shall still prevail, and be serviceable amongst men, shall have influence and place with them in the Church, and even by labour so convince them as to have them reconciled who were in disorder and transgression, and alien from the commonwealth of Israel. I have felt a little openness of this sort towards you, and in it salute you, and desire your prosperity and advancement in righteousness for ever.

My journey in this continent hitherto has been to my own relief and satisfaction, feeling the evidence that I am here according to what I believed to be my duty ; in which daily renewings are mercifully extended. I have been through North and South Carolina, Virginia, Maryland, and now finishing East and West Jersey. There are a great body of Friends on this continent, beyond what I expected : many of them deep and valuable in the Church, and many of them too deeply settled in earth and earthly things ; and though they are not in much pomp as to worldly splendour, the root and leaven of that spirit which dissipates and renders useless, very much hurts and weakens as to coming forward in the brightness of Truth, and in service in the Church. J. Churchman, William Brown, Joseph White, and several that visited Europe in our memory, are well, and keep alive in the Truth, in the living unity and spiritual bond. T. Lightfoot and Susannah I have been in company with several times, and at their house ; Susannah is highly and deservedly esteemed, and so is her husband : I believe they would be both as well pleased to live there (I mean Ireland) as here. It is not all gold that glistens ; that is enough to be gathered [as to] what I mean : —there is a low vulgar education amongst the professors here, that if they do not feel and live to what they profess, they are very low indeed in behaviour and conduct, which by a spirit of obstinacy that prevails in them, is very degrading to Truth and the Society, and especially in the European's opinion, who are brought up otherwise : but where Truth prevails it polishes, and makes all beautiful and lively, and the members thereof are but one family all the world over. When I consider how soon the veil will be rent, and the spirit released from the confines of mor-

tality, I cannot but ardently desire for myself and my kinsfolk according to the flesh, that we may so run as to obtain a mansion amongst the blessed. I am, therefore, in love that waxes not old, engaged to urge you, as I know the heavenly visitation has been shed on you for a glorious purpose, to make you helpful to others, and happy in yourselves.

I have not yet had a prospect when I may return with any degree of confidence ; I consider myself as bought, and therefore not my own ; and if it ever will be, I trust it will be in the counsel of Heaven ; but it looks most likely that I shall reside on this continent this winter. I am pleased to hear a good account of cousin Jenny ; nothing gives me greater joy than to hear (that) my kindred walk in the Truth.

Your affectionate cousin,

SAMUEL NEALE.

28th.—Being First-day, I was at two public meetings at Haddonfield, in which were many Friends from other meetings, and the expectation was so great towards the poor servant, that I had nothing to say by way of testimony, (my companion had) and my mind was preserved in peace, and in a humble dependence upon Him who lives for ever,—who knows for what end He thus seals up the spring of ministry amongst his poor children who are endeavouring to fulfil his commands, and to follow the pointings of His holy finger. Went to visit the widow Hopkins, in whose family had a sitting, and felt a little of the crumbs that fall from the heavenly table distributed amongst us.

After a meeting at Upper Greenwich on the 29th, my companion David Ferris returned homeward ; we had travelled in great love and unity, and his company was serviceable and satisfactory.

Eighth Month 8th.—Came to Springfield meeting, accompanied by my kind friend John Pemberton, &c.: here we had a solid comfortable season together,—life prevailed in this meeting, and we were refreshed one in another; it ended under a weighty sense of the heavenly presence being near and overshadowing us. Here lives my esteemed friend Mordecai Yarnall, with whom I stayed all night. Next day went to Providence meeting, accompanied by John Pemberton and M. Yarnall: in this meeting my mind was made easy by bearing a short testimony to the Truth, after which I felt the [evidence] of peace and joy in the Holy Ghost. Afterwards went to visit my ancient friend Mary James, who, though far advanced in years, is alive in the root and spring of life, with whom I had a relieving opportunity in the fellowship of the gospel of peace and salvation.

10th, 11th, and 12th.—I was at the Quarterly Meeting of Concord, in which my spirit was mercifully sustained to labour according to present ability, and I felt the sweet incomes of peace as a shade to cover my mind, under which I departed in thankfulness.

28th.—At Bucks Quarterly Meeting, held at the Falls; the meeting of ministers and elders was a favoured season; I had to speak of faith, and that it still gives the victory; sometimes again when we think we are capable to do some little service, and begin in it, like Peter we fail, and begin to sink and cry out “Lord save me or I perish,”—his Master stretched forth His hand to help him, and rebuked him with this little admonition, “O! thou of little faith, wherefore didst thou doubt.” I had to mention the service of keeping close to the Master, and that as we look to Him in times of the greatest straits, we should not fail of heavenly succour. I went home

after meeting with Joseph White. On the 30th was at the Youths' Meeting, where I was exercised in a good degree of that help which Truth gives, and departed in sweet peace.

Ninth Month 11th.—I was at Maiden Creek Meeting, in which I felt a spring of love and life very pleasant and sustaining: I was opened to speak something comforting to a sick state resembling that of Lazarus, who was first sick, and afterwards died; the Lord Jesus loved the family, and drew near unto it in order to raise him from this condition,—even He, who is the resurrection and the life still; and those who believe in Him though they were dead, yet shall they live, and whosoever liveth and believeth in Him shall never die. As His power is believed in, it will cure the distempers of the soul, and thus raise from death; it is the resurrection and the life, that does this great and solemn work, and therefore as Jesus Christ is the means, [I exhorted] to receive Him and believe in him; and though we may have been in the grave, and lain three days, yet would He raise from the dead. I had also to encourage some states present to look to Him, who, as we are faithful and fervent, is graciously pleased at times to raise us into newness of life; it was a good and strengthening season which I trust will be remembered.

19th and 20th.—Was at Haddonfield Quarterly Meeting, where in the meeting for ministers and elders I was concerned to speak of Deborah, who was raised up for the Lord's work and service, when the high ways were left unoccupied, and the travellers walked through by-paths; after her victory she had a song to sing, and that the stars in their courses fought against Sisera and the enemies of Israel—this I applied to these gospel days, when the members, who

draw their strength and influence from the Sun of righteousness and keep their places, may be counted as stars standing against the enemies of Israel and making war against wrong things. I was mercifully sustained and replenished this day; next day returned to Philadelphia, in order to attend the Yearly Meeting.

CHAPTER X.

ATTENDS YEARLY MEETING AT PHILADELPHIA 1771
—MEETINGS IN NANTUCKET—NEW ENGLAND—NEW
YORK—RETURNS TO PHILADELPHIA 1772.—SAILS
FOR IRELAND—ARRIVES AT WATERFORD.

THE Yearly Meeting of Philadelphia commenced the 21st of the Ninth Month with the meeting of ministers and elders, in which Truth was felt to sweeten our spirits, under the influence whereof we were enabled to worship. My mind got a little ease in reviving the language,—“Look to the Rock whence ye were hewn,” &c., and had to shew the insensibility we were in, before we were visited by the Power of Truth; and the necessity we are under, of being renewedly quickened and raised from the deadness of the letter, to live in the Spirit unto the Lord our God. We were favoured during the various sittings of this Yearly Meeting with the renewings of heavenly help, for the carrying on the affairs of the Church in unity, concord, and sweetness of gospel labour; they proved satisfactory informing seasons, in which Friends were opened to unfold much instruction during deliberations upon the various matters that came before us, the seasoning of Truth being kept to, wherein instruction is communicated to comfort and edification; I hope it will operate like leaven amongst the members. The last day (the 26th) was especially a season of heavenly favour; so that some of us could say in truth, our meeting for business was a meeting of worship. The solid power and life of

Truth was sweetly felt in the closing meeting; and we came away thankful and humble under a sense of Divine favour, and that the Lord our God was revealed unto us; for which my soul adored His great and glorious Name; and I could say through living experience, that salvation and strength belong unto the Lord and to his Christ, for ever and ever. Amen.

1771, *Tenth Month 6th.*—We had a large meeting at Peach-pond, where were many Presbyterians: the people were well-behaved, and the way of life and salvation was freely preached to them; when the meeting was over they seemed even loath to depart: we may say, the Lord's blessed power was over all, and His great name was praised.

11th.—Set forward for Oswego meeting; it was mostly held in silence, except towards the latter part, where I had some close hints to drop to those who ministered to the people,—to remember not to sacrifice before the prophet came, because it was foolishness, and would not go unpunished as in the case of Saul, who did it out of pity to the people.

19th.—In passing through Worcester we had conversation with a physician and a man of note in trade; they were both very civil, and seemed convinced in their judgments of the spiritual religion established by our blessed Saviour; they kindly invited us to stay and dine. Several seemed to importune us to have a meeting in this town; but not feeling that draft which sustains in such services, I declined, being fearful to dishonour the Master's cause, or to bring reproach upon the reputation of the blessed Truth: being convinced it is more profitable to be drawn by the cords of Divine love, than to run hastily into services which we are not authorized to engage in by the leadings of that love, which desires the prosperity

of mankind, and as it is obeyed gives us the enjoyment of Divine peace, and leads to quietness and assurance for ever.

Eleventh Month 6th.—Had an afternoon meeting at Ippin; several Friends were present, and many other people also assembled, it was a good open opportunity; afterwards we had an evening meeting in a Friend's family, which was like a parting meeting to some who were with us for many days; the sweet influences of the love of our God were with us, in which I had to say, Who is like unto our Rock? and that as we have our settlement in Him, though distantly scattered, we shall be all preserved and enabled to sing unto Him;—this Rock follows us, as it did Israel of old, in order that we may eat of it and drink of it, and be sheltered by it from storms and from rains. This was the same Rock that was seen to be hewn as out of the mountain without hands, which grew and filled the earth, breaking to pieces the gold, the silver, the brass, the iron and clay,—the clay figures out the miry things of this world, which seem to hinder our minds from going forward in the Lord's work,—and the gold, silver, brass and iron, the world's glory and honour, which so much captivate and fill the minds of men:—but as we know the power of this Rock to break and destroy those things, and way is given thereto, it grows in us, and then we become inhabitants thereof, and sing to the praise of His great name!

14th.—Attended the Monthly Meeting at Salem, where I was favoured with a relieving though close testimony to the Friends belonging to it, who appeared to me to be much at ease and leavened into the spirit of liberty and vanity with which this age of professors of the pure Truth too much abounds.

The meeting of business was low and flat, we had many remarks to make, which they accepted in love, and we departed in peace. We lodged at Samuel Collins', at whose father's or grandfather's John Richardson and George Keith formerly had a close argument, when the latter was much confused and confounded.

15th.—I was at a large meeting of plain looking Friends, in which I had very close work to get into my service in the life and opening of counsel. I had to mention the sea-monsters that drew out their breast to their young; but now when the children asked for bread, no man breaketh it unto them, and the tongue of the sucking child cleaves to the roof of its mouth for thirst; the daughter of my people (saith the Lord's servant,) is become cruel like the ostrich in the wilderness, which I had to compare this people to. I was helped forward in a good degree of authority and strength, and found my mind opened and relieved by the prevalence of Divine virtue.

26th and 28th.—I was at two large meetings for worship on the island of Nantucket: there are on this island 300 families of professors [Friends] many of whom are sailors employed in the whale-fishery. I felt my mind sustained by the unction that qualifies for every service in the church, and had many states to speak to; afterwards I was at the men's meeting, in which I laboured a pretty deal with respect to several things that appeared on their books; I was enabled to be helpful to the concerned Friends, by joining in their service for the support of the discipline: the distempers appeared to be great, which had crept in among the professors, by much indulgence,—cases with respect to offenders in marrying, and

other things, which a remnant were labouring to have reformed; there seemed to be some gaining of strength in the latter, which in time I trust will so far increase, as to make them firm stakes in Zion, bearing their spiritual armour under the glorious banner of Christ Jesus, who is the Captain of the armies of the living God. In the evening I had a sitting with pretty many Friends at our lodging, to my relief and the encouragement of several present in the way they should walk, even by being faithful to the manifestation of Truth; and then the Lord would delight in them, and fight their battles for them, and bring them into the peaceable possession of Divine enjoyment in the spiritual Canaan. I had a concern to see those who were sea-faring men, and on the 29th they came together pretty fully, and there was a large gathering; in which I laboured to the best of my ability: the result must be left to Him who blesses, and sends home all such services to the witness within.

Twelfth Month 21st.—First-day, I was at a very large meeting, said to be the largest at Friends' meeting-house, supposed to contain 2000 people; in the fore part I felt in a very low travail of spirit, and resigned to be like a fool, with which I seemed to settle; when I felt the gradual springing up of Divine strength, in which I stood, and was sustained beyond my expectation; the openings of counsel flowed greatly to my own relief and enlargement, as I felt very poor and weak on going to this meeting: supplication was offered at the close in the power and Spirit of our Lord Jesus, and it ended greatly to my inward enjoyment of peace and consolation.

5th.—Finding our minds easy, [David Ferris was his companion,] we set sail for the mainland. When I

came on this island, I felt the love of our Lord Jesus Christ to operate in my heart towards this people, even before I left the wharf, which deeply affected my mind! and whilst with them, I was sustained in a gospel labour beyond my expectation: and now on leaving them, I found my mind sustained with the same love, in which I desire their growth in the Truth and increase in righteousness, and that the Lord our God may have a valiant people raised up for His name, whose works through them may praise Him, who lives for ever and ever!

11th.—This day I had a tender sitting with a Friend: I had to speak of those chosen separated vessels for the Lord's use, which as they are passive and resigned, a blessing awaits them and theirs; they are as channels through which counsel flows, and it is a favour and honour to be counted worthy to act in the Lord's cause: thus as the ark when with Obed-Edom, was the cause of his being blessed, so as we keep our places, a blessing will rest upon us and our families, when employed in the Lord's service.

16th.—Was at the Monthly Meeting at Pony-ganset, in which I was favoured with some degree of ability to labour: the meeting for business was attended by several solid concerned Friends, who seemed engaged for the law and testimony of our holy Head and High Priest. We laboured together with them,—spoke to several affairs that came before the meeting according to present strength, and came away relieved in our minds: the decay of a right concern, or rather the want thereof, has greatly retarded, in these parts, the prosperity and growth of the Truth amongst the people, by which wrong things have got into the camp, wrong habits have been indulged in,

and the children's teeth seemed set on edge by the parents eating sour grapes. Heads of families being destitute of the right knowledge, are incapable to instruct their children, and so all seemed too much in the way of forgetfulness by the indulging in present perishing gratifications. May the Lord arise and scatter his enemies and the people's, is my earnest desire, and then the church will be qualified to come out of her present wilderness state in this quarter of the country; where the gates of Zion mourn, because so few come forward in a noble concern for Truth and righteousness.

[After visiting the meetings in the states of New England and New York, he returned to Philadelphia the 13th of Second Month, 1772, to the house of his kind friend John Pemberton.]

1772, *Second Month 14th.*—Took leave of my companion David Ferris, who went home to his family; he was with me in this journey oftentimes in cold weather, close exercise, and hard travelling; and his company was helpful as well as agreeable, he being a lover of Truth and its testimony.

20th.—At Radnor meeting, which was in a good degree lively, being favoured with the running of the heavenly oil, which was truly comforting to my mind: having been much stripped as to spiritual enjoyment, and under baptism for many days, though resigned. The evening of the 21st, some Friends were at my lodging, with whom I had a silent sitting, in a communion truly delightful, which I thought a reward for what I had passed through this week.

23rd.—I was at Pine-street meeting [Philadelphia] in the morning, in which I felt a concern on my mind to labour in doctrine according to present ability: the words that impressed my mind were,—that we

must become followers before we are feeders of the flock ; and I had to point out how we are prepared for the service of the church,—the tribulation that is to be passed through, which works patience, experience and hope ; thus preparing us for the spiritual work, and breaking us off from the spirit of the world, through the baptism of the Holy Ghost, which removes the dross, the tin and the reprobate silver. It was a season of favour, and the testimony reached several states present, and brought us near in the heavenly communion. Went afterwards to Burlington, and in the evening had a sitting at Benjamin Swett's, to profit and enlargement of heart.

24th.—Attended the meeting for worship and discipline there; in the former I was exercised but did not express all that was before me, which lessened the reward of sweetness and peace which would have attended, but I got some ease of mind. My concern was to the elders and other members, who were concerned and active in the Lord's work, that they might feel their qualifications in the moving of the Holy Ghost upon their minds: as prophecy came not in old time by the will of man, but holy men spake as they were moved of the Holy Ghost ; so this remains still to be the true qualification for service in the church, amongst all the concerned members of different ranks and orders.

Third Month 1st.—I went to Francfort meeting in the forenoon, and returned to the evening meeting in the city: I was exercised in a low travail in this meeting, but a spring of living comfort sustained me to labour to the ease and peace of my mind ; the evening meeting was large, through the seasoning virtue of Truth we were helped ; I sat under a living sense of Divine enjoyment, as it were under my own

vine and fig-tree, where none can deprive of living feeding, when it is the Heavenly Master's will to honour with His presence and goodness.

3rd.—I went with many Friends to Chester, to see my endeared companion, Joseph Oxley, embark for England, with Sarah and Deborah Morris; we had a sitting there before they went on board; and at our lodging in the morning before we set off, there was an effusion of Love and Goodness prevailed, which united us to each other in much nearness and brokenness of spirit, which is a mystery to the world and its spirit: in this frame of mind we parted, the ship got under sail, and we returned to Philadelphia.*

22nd.—Was at the Bank meeting in the morning, and at the great meeting-house in the evening, in the latter I was silent, I had an impulse to duty but waved it on account of the smallness of the opening and the singularity of it, which was David's words respecting himself, "As the Lord liveth there is but a step betwixt me and death;"—this occasioned me distress, as I believe it was best for me to have dropped it though I had said no more, but the largeness of the meeting and my own diffidence made me fearful and backward, which increased uneasiness and multiplied my burden.

Third Month 23rd.—In the meeting for ministers and elders I had a sharp close testimony; I rather kept it too long in my vessel, which disqualified from getting that relief, and with that clearness, as was desirable:—it was respecting those who were in their chambers of imagery, and some who turned their backs on the temple, and were worshipping the sun towards the east; Demas-like they were preferring this world and its glory, before the discharge of

* See Pike and Oxley, page 386, 388.

their duty; and thus they had too much neglected the work unto which they had been called in the Lord's vineyard, &c.

25th.—This day I was amongst my friends, and visited my worthy friend Mordecai Yarnall at his son-in-law's Samuel Wetherell, where with his family we had a sweet refreshing opportunity under a sense of the overshadowing of Divine love: spent the rest of the evening with William Brown and John Churchman.

Fourth Month 4th.—Continued in Philadelphia until the 19th; visiting the meetings and families of Friends, as Truth opened my way; during which time I had some dipping seasons, and trying, exercising moments, but, amidst all, was mercifully sustained, and supported to get through in a good degree of the unity of the Spirit, which remains to be the bond that links and draws the Lord's people and family together in uprightness and simplicity. I had the company of dear Susannah Lightfoot in many of those families in which I laboured, whose service was acceptable and enlivening to me and many more.

19th.—Went to Chester meeting, where I had a low season in travail; but towards the conclusion Truth seemed to be in dominion, and the meeting ended in supplication and thanksgiving to the Lord of power and praise, who is worthy for ever! In the evening went to John Smith's, where we had a sitting with many Friends, to our mutual help and comfort: there was something close dropped for a state present, which, like David, was for justifying itself and yet was guilty; the prophet having to tell him "Thou art the man," notwithstanding his zeal in saying, "the man that hath done this shall surely die;" he sat as a judge, was for punishing the iniquity of another, but was

guilty himself. I warned such a state to get to the washing pool, for unless we are washed we have no part in Christ Jesus; and if we die in guilt and rebellion, we shall be excluded from the territories of light, and can have no entrance; whereas if we become washed, we shall be able to stand in the obedience, be faithful unto death, and so enjoy a crown of life!

22nd.—In Philadelphia, preparing for my journey to Oblong, having felt drawings for some weeks past to be at their ensuing Quarterly Meeting. It has been a sifting time; but my mind is brought into a disposition to be what the Lord my God would have me to be, and to follow the leadings of his blessed and unerring Spirit; for, though human frailty is great, yet weak things are sometimes made strong, even to confound the wise and prudent of this world.

Sixth Month 6th.—Went on board a vessel bound to Cork, to feel if I could go in her, but found a stop, which brought me into close exercise; but as I know my motive is to be clear of this people, and to discharge my duty, I am easy; and have resigned myself to Divine disposal.

Seventh Month 31st.—At the Monthly Meeting in Philadelphia. In the men's meeting we felt living uniting virtue; and the business was conducted in true desire for an increase of harmony and spiritual strength: many instructive hints were dropped in answering the queries.

Eighth Month 1st.—The Quarterly Meeting for ministers and elders was held this day; which meeting was owned with the vital power and virtue of Truth, and the body, I believe, was edified in love. 2nd, Attended three meetings, in all which, I was

helped to bear testimony for the truth of our God, and to labour in the ability revealed ; living praise be ascribed to Him who lives for ever, and, who, through grace, enables dust and ashes to stand in dominion over the opposing spirits of carnal men.

3rd.—The Quarterly Meeting assembled at Fourth Street, and was very large ; I was exercised, much to my own ease, both in the meeting for worship and that for discipline ; and strength was granted to drop several remarks, which much relieved my mind.

The Youths' Meeting was held the next day ; it was large, and I laboured in the authority Truth gave : it ended in praises and thanksgiving to the Lord our God.

5th.—Preparing for my return home, and visiting and taking leave of my Friends.

6th.—Was at Market Street meeting ; it was large, and though I went into the meeting very poor and empty, yet possessing faith in the sufficiency of that Power, which is not of man but of God, I was enabled to deal very closely with some there, who had chosen their own ways ; also to hand encouragement to the young and rising generation, in a sweet stream of gospel love ; the meeting ended under a solemn sense of the Lord's goodness and mercy ; for which, and for every favour extended, may the humble in heart say, "Good is the Lord:—His works are wonderful, and His ways past finding out."

9th.—Was at three very large meetings, which were favoured with the Divine Presence ; tongue and utterance were mercifully administered ; the blessed Lord of life strengthened my mind by the revelation of power from on high. It was a day of favour to my soul, and in all those meetings I was supplied and replenished far beyond my expectation ; and I had

to praise the Lord for his mercies and blessings to his creature man. Reverence and awe deeply impressed my mind, under a sense of the Lord's gracious dealings to such a poor weak being as I am.

I went on board a good vessel bound for Cork, but could not see my way in her, though in appearance, much better and more complete than another bound for Waterford, and not likely to sail so soon. But, as my intention was to move in that which brought me from my native land, I committed myself into the keeping of a faithful Creator, and cast not my dependence upon outward observation, but on His eternal arm of strength, which led me into this service, has graciously sustained and succoured in the needful time, and has been a present help when all outward help was invisible:—for which favours and mercies, may my soul bless His great and adorable name, for He is worthy to be followed, served, feared and obeyed, world without end.

10th.—Took leave of many Friends in the tender love of God, in a manner suited to the solemnity; a multiplicity of words did not attend our separation, but a living sense of the enjoyment of that life and virtue which goes beyond the grave.

I went on board the *Charlotte*, Richard Curtis, bound to Waterford; and, as the time was come to part, I rejoiced in the power of an endless life, and was quiet and composed. I was accompanied as far as Chester by several Friends; we came to anchor in the evening.

11th, 1772.—Weighed anchor, had a pleasant day, read the Scriptures, and was sweet and well in my mind; and thankful in soul, for the feeling of great nearness to my well-beloved friends on this continent.

The consciousness of having endeavoured to dis-

charge my duty, sits exceedingly pleasing on my mind: thanks be ascribed to Him who is the Author of ability, wisdom and strength; for to man, as man, belongeth nothing that is good; but to the Lord, only wise, dominion, honour and praise, for ever.

20th.—Sat alone, and was desirous that a heart might be given and continued, to remember the kind dealings of a gracious God, who wonderfully sustained me in this journey, furnished for the labour of the day, gave me a place amongst the living in his family; and, at my departure, favoured me with an incontestable evidence that I was in my place, and had stayed the proper time and no longer; this is what I desired fervently; also that He would be graciously pleased to restore me to my friends, and unite us in the bond of spiritual fellowship.

21st and 22nd.—A pleasant breeze continued in our favour: read the Scriptures, and was pleasantly composed, under a thankful sense of the many mercies and favours communicated to this hour. May ability be further vouchsafed, to be more and more sensible of the innumerable obligations I am under, to the bounteous and inexhaustible Treasury of goodness, infinite and immense.

24th.—Spent the time very pleasantly and sweetly on my voyage, having an easy mind, free from anxiety and gloom.

28th.—My time much taken up in reading the Scriptures and other profitable works, which sweetened my mind; I felt myself secretly sustained, and kept in the harbour of resignation and patience, which I esteemed a great blessing and favour. May the sweet influence of Divine love so operate, as to make me more and more sensible of the benefit of keeping under the government of our Lord Jesus, who is King

of kings, and Lord of lords, and who crowns with immortality and eternal life.

Ninth Month 5th.—A pleasant breeze in our favour. My mind composed, under a sense of the enjoyment of that peace, which is given to those who endeavour to perform their Master's will.

13th.—First-day. It blew a fresh breeze at south-east, which brought us near Cork harbour ; but as the sea ran too high to attempt going on shore in a boat, I contented myself with going to the designed harbour, which was Waterford ; and arrived there safely in the afternoon, after a passage of thirty days, from land to soundings, and thirty-four from Philadelphia to Waterford.

Very merciful were the dealings of heavenly Goodness to me in this voyage ! One thing worthy of notice is, that the vessel bound for Cork, in which I was not easy to embark, sailed ten days sooner than we did, and put into Waterford about three hours before us. This instructed my mind to trust in the arm of Divine help and sufficiency, which is revealed for all those who humbly confide therein. Some of my friends urged the age of the *Charlotte* as an objection to my going in her ; but believing her to be the right vessel, and the Monthly and Quarterly Meetings for Philadelphia coming on, I stayed, and resigned myself to Divine disposal, which yielded peace, and made my heart rejoice ; for, by the detention, I was able to attend those meetings, which were much favoured ; and it seemed to be a crown to my labours on that continent : for had I gone in the other I should have missed them, been ten days longer at sea, and should have come with only part of my reward ; so that I can say, the Lord is worthy of adoration and praise.

After attending the week-day meeting in Waterford

on the 15th, in which I felt afresh the spring of life and consolation to unite and refresh, I came to Clonmel; and on the 16th of Ninth Month I got well home, and found my dear wife and family in health; for which, and all other mercies, I desire to bow in grateful prostration and dedication of soul.

On the 18th, attended our week-day meeting in Cork; through the mercy and goodness of the great Lord God, I felt my mind prepared to unite with the spirits of my friends present, and to reverence and worship His great Name, who lives for ever.

Ninth Month 22nd, 1772.—When I consider the mercy extended to me in my distant travel in different climates, over dangerous rivers and swamps, the spiritual support I daily experienced, the unity of the living with my labours, and my safe return in peace to my native land; language will not admit of my commemorating the obligation I am under. Therefore may circumspect living express His praise; and may I, in holy awe and silence, contemplate His matchless mercy, for He is abundant in goodness and truth to His servants, from generation to generation, for ever and ever. Amen.

In allusion to his labours in America, he thus writes about this time in a letter to a friend.

TO A FRIEND.

Glanmire, 23rd Twelfth Month, 1772.

DEAR FRIEND.—I know and feel, that often for the sake of others we are favoured, not for anything of us or in us at our command, and therefore it is not of him that willeth, or of him that runneth, but God that sheweth mercy; and this, beloved Friend, is what sustained, supported, and gave me a place amongst my Friends in America, and brought me

home with a sheaf of peace, rejoicing, may it be, with fear and trembling. For I well know that unwatchfulness, elevation, or vain glory, may soon open a door where destruction may enter, and may speedily cast down to hell in torment, lamentation and woe !

Therefore, I will endeavour to trust in that Arm of strength, which began the work, carried it on and perfects it ; and as there is a patient continuance in obedience, faith, and well-doing, may glory, honour, and immortality be the crown at the end of my days ; for which end I hope I crave the help of the spirits of my dear friends everywhere, and of their prayers.

With affectionate nearness, I remain thy loving friend.

S. NEALE.

CHAPTER XI.

REMAINS AT HOME FOR SEVERAL YEARS—RELIGIOUS
VISIT TO FRIENDS IN AND ABOUT LONDON, &c.—
VARIOUS SERVICES IN HIS OWN COUNTRY.

[AFTER his return from America, he remained at home during the years from 1773 to 1777, duly attending the Six Weeks, Quarterly, and Half Years' Meetings, as they came in course. It appears that he was much occupied in attending to his business, but whilst thus engaged to be diligent therein, he was earnestly concerned to be also "fervent in spirit, serving the Lord;" manifesting *where* his treasure and his heart were, by keeping best things uppermost, as the following extracts from his diary set forth.]

1773, *Seventh Month 14th and 15th.*—Attended to my domestic affairs;—read a little to stay and sweeten my mind; for the perplexities of life are a great embarrassment to a person rather anxiously exerting his power to [obtain] ease therefrom.

Ninth Month 7th, 8th, and 9th.—Hurried with worldly concerns, which have a tendency to unfit the mind for spiritual contemplation; but by the renewing of the heavenly virtue, the heart becomes mellowed, our views changed and translated. Grant, O! my God, this sustaining, warming influence, by which I may become saved from delusion of every kind, and delivered from the noise of the archers, whether natural or spiritual.

11th. —My outward affairs engaged my attention, and I passed through them with more serenity than at

some other seasons ; may every dispensation work together for good, and shew the vanity of things terrestrial.

1774, *Eighth Month 10th, 11th, 12th, and 13th.*—Domestic occurrences took up a pretty deal of my attention, I hope not to render me insensible of the duty I owe to Him, in whom I live and move and have my being.

Ninth Month 17th.—My domestic affairs took up much time :—market-days prove days of hurry, which manifest that in the world there is commotion and discomposure, but in Him, who is the Source of life, there is peace and quietness for ever.

TO A FRIEND.

Spring Mount, 13th Second Month, 1775.

DEAR FRIEND, — As to the appointment that is unanswered on our books, it gives a true representation of our state as a people ; some have a will, but how to perform they find not ; they apprehend they see the state of the Church, but how to restore and build up seems difficult, and involves in doubt. While this is the state of the vessels, half aground, it is best to wait the return of the rising tide, which comes in due season, and bears up above doubting, puts them in rank and order, and sometimes fills the sails with a prosperous wind to waft them into the destined ports. I would not be understood to throw the least discouragement on the service ; I believe it is useful when rightly performed, and this can only be in the faith which gives strength ; this I apprehend was Gideon's, when he went on the work he was appointed to ; he was inexperienced, and yet because he had faith he succeeded, first trying the fleece wet and dry.

But old warriors often exercised and inured to command and to war, if they feel the motion, let them proceed ; until then, to wait is the wisest measure to be pursued in my judgment. I believe I shall have an engagement in our own province, Limerick and Cork Meetings are to be visited ; I think I have some little draught that way, notwithstanding it may be the province of elders ; and I would there were many spirited up and down into that service by the power of love ; then schools, farms nor merchandize could not prevent, all would be burst and be broken of an entangling nature, and the highways would be occupied by the feet of the redeemed elders, and indeed ministers, and they would go forward in rank and dedication in the services of Zion. I have thought sometimes of late that the day advances fast upon some of us ; it draws towards evening, and it is time to shift the labouring oar into younger hands, to bear the burden and heat of the day of worldly toil, which only yields a perishing reward ; and if we have the necessaries of life, and a supply for the exigencies, where is the need of amassing and accumulating a mountain, that may one day fall upon the progeny of virtuous predecessors, and dash them to pieces, and also to purchase fetters and slavery in the evening of life for those virtuous parents, when they might have been beautiful at the meridian, and wear the polish brighter and brighter in the evening of life. Let us arise, dear friend, from a slumber into which too many have fallen, and shake ourselves. Worldly fame and worldly riches bear no comparison with the riches of immortality and the fame of serving the Lord in our generation ; let us join in the rank of dedication, and aspire more and more to be unshackled from every concern but this one concern of living to

Him that has died for us ; and then we shall stand in a shining lot at the end of days ! So wisheth, so prayeth him, who is affectionately and sincerely thy true friend,

S. NEALE.

1776, *Fourth Month 10th.*—In town, and had some company to dinner about other people's affairs : it is a drudgery I do not like, nor is it compatible with the peace and quietude which it is my study to pursue, when best wisdom covers my mind ; but in this world we have a variety of engagements, sometimes on our own and at other times on other people's account :—may the Director of virtuous pursuits enable me to get through them with peace and reputation ; and that in my running the race, I may feel an increase of spiritual strength to struggle on, and experience at last victory in Him, who is the strength of the battle and the pavilion of peace, safety and conquest !

[It may be well to remark that he was often kindly engaged for the help of the widow, the fatherless and the needy, which labour of love, though at times attended with much harass and fatigue to himself, he often mentions in his diary as affording him much peace and comfort. Indeed he seems to have been as a tender father to the whole flock, over whom he had been by the Great Master appointed an overseer : and he was faithfully concerned to pity and strengthen the weak, to plead with the backslider, to warn the rebellious, to arouse the careless, and to encourage and comfort the faithful and tender, in private opportunities as well as in public ministry, being truly a pattern of diligence in his Divine Master's business, not seeking his own things, but "the things of Jesus

Christ,"—being clothed with humility, and fearful of himself, but leaning only on the arm of All-sufficient strength!

He remarks on the 21st of Eleventh Month, 1776, on returning home from the National Half Year's Meeting.] Found my wife and family in health, for which and every blessing, I desire to be made truly thankful; and as it is by living near the virtue of Truth that we are made and preserved so, I ardently wish I may be more and more sustained to feel after this excellent virtue, which preserves the mind in a fit state to meet every storm, and to be able to bear every besetment suffered to assault poor mortals, in their passage and pilgrimage through this vale of perplexity.

Spring Mount, 14th First Month, 1777.

DEAR FRIEND,—Thy reply to mine respecting an excursion to England in the service of the day I look upon as conclusive; if thou hadst felt thyself harnessed for a trip there it would have been a strong inducement to me to look at it with more ease and fortitude, for though my mind has often felt a draft that way, yet not with sufficient force to venture without a good yokefellow, and this was my reason for sounding thee distinctly without hinting my own feeling; but if it had increased I believe I should have yielded in the simplicity to the impulse even in a single state—because that which has heretofore drawn has never yet failed to succour, so as at least to yield the penny of peace. As to great things I never expect them; the sphere I have moved in has been little and low, the measure has been small, and yet in the discharge of that committed to my trust, I have the evidence of that reward the world and its spirit cannot com-

prehend. In the pursuit of this duty I desire to be preserved; but the present state of the Church is very discouraging, the living active members are but few, and some of these shackled with temporary cares; I have felt *my* portion, I have been favoured to view the inconveniences, and from ability received have got some of them taken off, and hope soon even to feel more liberty from those entanglements that have the delusive glitter of lawful things. Our call is high and holy, the day calls for diligence, the supineness of professors in their own individuals in the general, makes it more absolutely necessary to cleave to that which multiplies our strength: we have few examples of devotion and dedication, too, too many minding their own, and not the things of Jesus Christ; and is not this obvious in those even in the station of ministers and elders, who have received gifts, have known the day-spring from on high, have felt the arising of the nether springs, and have been made to rejoice as in the time of harvest? It obstructs the pure running of the celestial stream of unity in our general meetings, and prevents the dominion of that life, that in former days was as a diadem of beauty and a crown of glory. Thou hints to me, 'some of you have been honoured with gifts which ye are called to exercise to the edification of others, I envy you not the honour, though I think it is great.' Why was it not 'us' instead of 'ye?' Dost thou disclaim the favour when it is evident thou hast it, and hast been called and sent into the work, yea, and hast worked? do not excuse thyself by any shelter of thy own creating, for it will not do, my dear friend, thou hast the talents, make the proper improvement; for all was to be left, house and land, wife and children, and even to hate the life comparatively, that we have in this world to win a

better, to stand approved of Him who had not where to lay his head, though the very foxes had holes, and the birds of the air nests, so single he stood, and so glorious an example transmitted and diffused to his followers. And there are amongst the people professing righteousness who may be compared to the foxes that have dens, that prey and raven, and live upon the prey unto themselves, that are to be hunted by those the Lord has chosen for his own work ; and others like unto the fowls of the air, that have built their nests on high in lofty imaginations, that are to be brought down by skilful marksmen, such as thou ; but if the lawful things should interfere and interpose, and this work be neglected, at whose hands will this be required ? why those whom the Lord of light has anointed and chosen for his work. Look around poor Leinster, view the Monthly and Particular Meetings, in some places scarce a man to stand in the gap where the vulture that makes desolate is creeping in ; the same accounts from quarter to quarter, dead and deadening ; remarks are sometimes made very pertinent, but the disordered and distempered are not there to hear them, they are in their holes and nests. These remarks unexpectedly occurred, is there not something in them worthy of attention ? The Monthly Meeting is the place to execute the laws and statutes ; the dispensers many of them are of weak hands and unclean lips,—in this state how can Zion arise and come up to the help of the Lord against the mighty, the world and the unsanctified spirit of man. If the appointed and anointed and fitted bestir not themselves, the deluge will increase, and the standard of formality and unrighteousness will be substituted for righteousness and peace which were to kiss each other. Farewell, dear friend, may we be ‘the preserved’ from the

guilt of negligence in our day, that by overcoming every enemy, we may obtain the white stone and new name registered in the Lamb's book of life, which is the earnest wish of thy affectionate friend in sympathy, and I hope true friendship.

S. NEALE.

[In the autumn of 1778, he paid a visit in gospel love to Friends of Leinster and Ulster provinces, previous to which his mind was deeply exercised, and he writes thus :—]

Ninth Month 5th.—I have felt my mind much buffettèd of late, some prospects at times arise, which are exercising ; how gracious Goodness may dispose of me, I am a stranger to ; but I trust I shall be enabled to bear the trials allotted me, and to persevere in seeking Him who is gracious in all His ways, and fully sufficient to save all that trust in Him.

7th.—I have met with, for some time, the buffetings of Satan ;—had a view opened of some particular things to be done, and yet felt very little strength to do them ; but a willingness remained (which was a favour) to endeavour to do what my hands find to do. Another circumstance of trial seems to occur with respect to some of my family, whom I believe are under a visitation from heaven ; the cross that is felt by them I seem to feel, and a sympathy and connexion that is exercising ; but I trust the Lord of living mercy will stretch forth a hand of preservation, strengthen with inward might, and redeem with the joys of His salvation.

10th.—At meeting ; it was exercising, though I had through this exercise some consolations and discoveries, which I trust humbled my mind, and helped to bind my spirit more and more to the testimony of the great Lord and Master.

12th.—Went to Glanmire about my temporal concerns, returned in the evening, I hope thankful and easy. I have of late felt heavy buffetings, but I trust the great Master will deliver out of them all. I have sometimes looked at them as [in] the justice and mercy of God ; at other times, as if they were suffered to come upon me to drive me home to more dedication and dependence, as poor mortals are apt to forget themselves ; but I trust the great Lord will deliver from every opposition which the grand enemy may raise up in my own house.

21st.—A meeting for worship preceded that for discipline, [the Quarterly Meeting at Cork,] in both of which Divine Goodness was manifested, and our hearts were humbled under the evidence that Truth is strongest of all, and when it is in dominion it is beautiful, beyond the setting forth of men or angels !

27th.—First-day, [after attending both meetings, in which he was strengthened to bear testimony for the Truth, and visiting a sick Friend, he remarks,] I came home and felt a draft to sit down in my own family, by which submission I felt my mind much enriched and replenished ; and a season we had of much consolation and brokenness of heart : all present were touched with the holy virtue of Truth. Intending away [to Leinster Quarterly Meeting] in the morning we had a sweet instructive parting in the love of our Lord Jesus Christ. One in my family has been made very near and dear unto me, whom I know is visited by the Power of the holy Jesus, to redeem from all things here below.

[He was enabled by Divine Goodness and Power to prosecute the journey he had in prospect, to the peace and relief of his mind ; he remarks of the Quarterly Meeting of Lisburn, that ‘the meeting for

ministers and elders was solid and instructive, and the sweetness of gospel love and virtue attended.'—and of the public meeting, that 'Life gradually arose, in which ability was given to speak to various states present, and the meeting ended under a precious sense of Divine favour and virtue.' He was permitted to get home on the 26th of Tenth Month, thankful and easy.]

Twelfth Month 6th.—First-day, at meeting, which was favoured with the living presence; I then went to the funeral of my esteemed friend James Doyle, who, after a long illness and much bodily pain, gave up his spirit to the Giver thereof. He was a faithful labourer in the church, and had been deeply baptized: whilst he lay on his sick-bed, his heart was like a spring well replenished, living counsel flowed therefrom to many who went to visit him, and to his family: their loss is great, and the Church's considerable; but the Great Shepherd and holy Feeder of His people can raise up many more to speak of His great name, and as He is visiting the young generation I trust He will prepare their hearts and qualify them to serve Him in their day and time; for He is gracious, long-suffering, and abundant in goodness and truth! We had a large funeral, Thomas Carrington from Pennsylvania, and I were concerned; the way seemed open, the people were very still and attentive, and I trust the testimony was reaching to some states present, the effects of which may return after many days to their remembrance. Returned home to my house, where I felt an impression to sit down in my family; it was a tender good opportunity in the shedding of Divine love and goodness, which tendered our hearts and made us thankful in spirit.

22nd.—Our dear friends Samuel Spavold and Thomas Carrington were at our meeting ; we had a good season together, which was as a parting meeting, for they set forward after it towards Carlow Quarterly Meeting. Dear S. S. had spent near six weeks amongst us on the family visit ; he laboured fervently and earnestly, was much favoured, and went through the families very particularly, those in unity, and those who were not, to good satisfaction.

1799, *First Month 2nd.*—Preparing for my intended journey [a visit to Friends in London, and some meetings going and returning,] which I find lies heavy upon me on various accounts ; discouragements attend on the one hand through the workings of an unwearied enemy, who is ever busy to keep the mind in commotion, when any work offers to strengthen and warn the Lord's heritage and people against his devices.

3rd.—First-day at both meetings, in which I was livingly helped to bear a testimony for the great Lord and Lawgiver of the universe ; in the evening we had a sweet tender sitting in my family, after which read the Scriptures as usual before rest, and was comforted.

[It appears to have been his practice on a First-day evening to have a sitting in his family, for retirement and waiting on the Lord, to which the young people of his meeting, as also his fellow-labourers, were at liberty to come ; many often availed of this privilege, and they generally proved seasons of refreshment and renewal of strength, through the tendering influences of the Heavenly Father's love ; so that he was greatly encouraged to persevere in this wholesome exercise and fatherly concern for the flock.]

18th.—I feel my mind much exercised on account

of my intended visit to London ; I believe it proceeds from the opening of best counsel, and in it I have a trust of being sustained, as my great Master never led me forth in His service that He did not strengthen and qualify in my measure for it, blessed be His name !

29th.—At meeting, the fore part was low, the latter part more lively ; and the opening of heavenly counsel was witnessed, in which several things were unsealed tending to comfort, edification, and confirmation, and I trust it may be as bread cast upon the waters. Some of my own family are under a fine visitation ; may the great Preserver of men grant that it may be effectual, that it may be lived with, and that the holy Shepherd of Israel may take them into His keeping, and preserve them from harm on every side, that the enemy may not prevail over them, and may He perfect their salvation to His own praise !

30th.—This day a message came that the vessel in which I am to go to England is to go down tomorrow ; so having long expected to be called upon, and having put my affairs in order, I commit myself and those I leave behind, into the hands of a faithful Creator, who I know is sufficient for every trial that may be permitted : may our trust be fixed in Him the eternal Rock of strength !

31st.—First-day, at meeting ; our Lord's saying to his disciples, " Lo ! I am with you alway, even to the end of the world," was much enlarged upon, and we were comforted together ;—blessed be the name of the great Author of every blessing ! The afternoon meeting was less lively, but I was favoured with the opening of best counsel which united my spirit to my friends ; after which was the adjourn-

ment of our men's meeting, and in the evening several Friends coming up to sit with us, we had a uniting season in the love of Truth, which rejoiced my heart that our parting was in that which quickens, enlivens, and knits together : this was a day of favour, thanks be to the great Lord of his heritage ! Next day went on board.

[He mentions being kindly received in Bristol, at the house of Lydia Hawksworth, and proceeded towards London on the 19th of Second Month, 1779, taking meetings in the way. He stayed in London till the 29th of Fourth Month, visiting meetings and Friends, and was also at the Quarterly Meeting at Guildford : he returned home by way of Sheffield, Manchester, Holyhead, and Dublin. Of this journey he remarks], I was mercifully sustained to go through this exercise far beyond my expectation ; strength was proportioned according to the work ; my companion [John Garrett] and I went forward under the influence of Divine love, and we were united to the living [in Israel], for which may my soul reverence His sacred Name, who lives for ever and ever ! I got home the 21st of Fifth Month, easy and thankful in spirit, and through Mercy found my family and affairs in an agreeable state ; for which may the praise be ascribed to the Giver of every spiritual blessing, and a fervent disposition cherished to press forward and do the work of the day, that the answer of " Well done, good and faithful servant," may at last be administered, which is the fervent craving of my mind, and sure I am the Lord is good and greatly to be praised !

Twelfth Month 5th.—First-day, in the forenoon meeting, Samuel Nottingham [from America] was engaged in a strong and beautiful testimony suitable

to the states of the people; afterwards I felt the movings of the Word of power to speak much in the same line of doctrine, and on the benefits resulting from humility, as in the examples of David, Jehoshaphat, and Hezekiah, who were blessed, and the people for their sakes; and contrasted them with opposite characters in Rehoboam, Jeroboam, and Manasseh, who sinned themselves, and the people also by following their wicked examples, which brought down the curse upon them and upon the land. I exhorted those present to fear the Lord, that they might be a sure seed and honourable plants growing in Truth and righteousness. Attended the adjournment of our meeting for business, and after coming home had a sweet sitting in the family as usual on this evening of the week,—it was a precious opportunity.

1780, *First Month 28th.*—[After speaking of being indisposed and being obliged to keep the house a week, he says] felt myself pretty quiet within, but not without a sense of some of the fiery darts of a wicked enemy still unslain, that will be putting up his head when opportunity and his strength will permit him! May watchfulness and care prevent his ever getting power to rule in my heart and affections; but as he has been cast out, may he be kept out by the power of Divine grace, which saves and preserves, keeps alive, and animates to maintain a constant war with this enemy of all righteousness.

Second Month, 2nd, 3rd, and 4th.—The pain in my side [with which he had been much tried of late] was increased by a fresh cold, but through mercy I feel much better, which is a favour indeed:—a little ailment stops our fervour after this world! May Divine grace operate more and more upon me, that

I may show the reverence and obedience I owe to my gracious God, who has done so much for me, taken me by the hand, and enabled me, I trust, to be instrumental to the help of others.

Fourth Month 12th and 13th.—Employed much, as for some days past, in having an eye to the work-people employed at home. Home seems very pleasant to me, when I can enjoy it in contentment and quietude, no place so pleasant ! but there is a duty I owe to the Great and all-wise Benefactor. I trust in His influence which strengthens, and hope by and through it to be animated to perform my duty, to leave the nearest connexions to stand approved in His sight, who is holy, merciful and abundant in goodness and truth !

Sixth Month 18th.—First-day, in both meetings to-day, the virtue of Truth sustained, and the evidence accompanied, that our ministry is not by man nor of man ; I felt great peace and composure after this exercise. In the evening sitting several young Friends attended, and we had a solid nourishing season together, I hope in the life and virtue of Truth, we being mutually comforted together. Afterwards read the Scriptures before resting-time [as he remarks somewhat later] to crown our day's work, which is a wholesome exercise fit for all Christians, strengthening as well as delightful.

Tenth Month 6th.—It was rather a heavy season at meeting to-day, but ended in a degree of solemnity: we afterwards held our select meeting, answered the queries, and had a free and open conference about the state of things amongst us. Went to see my dear friend James Gough, [who had come there to visit the families, and had been taken very ill] ; I found a swift advancement in the disorder, his

visible decline was very moving to behold, and the same evening he quietly and sweetly departed this life to inherit a better! He was a living minister, and well instructed in the mysteries of the kingdom; he was adorned with the beautiful robes of love, and he eminently felt peace on earth to abound in him, and goodwill towards men: he was a devoted faithful labourer in the heavenly vineyard, and he delighted to see the youth, under a heavenly visitation, fitting and preparing for the Lord's vineyard. May the good Spirit which influenced him, descend upon the young and rising generation, that they may grow up serviceable men and women in the Lord's work, that a succession may appear, as the Lord's worthies are released from a militant to a triumphant state!

1781, *Fourth Month 22nd.*—Our evening sitting was large and much favoured; it was a sweet season of encouragement to many present, and a melting opportunity, in which their minds were bowed and contrited. It certainly is of great service to have such select opportunities, they tend to the building up in the most holy faith in Him in whom we have most surely believed, and which gives victory over the world and its spirit.

Eleventh Month 13th.—Third-day, at meeting, there was some favour felt to be extended, in which I had a short testimony towards the close: afterwards our men's meeting sat for business, in which several matters came before it, some rather disagreeable; but I hope things ended profitably to some present. The spirit of man bears too great sway in the conducting of our business, which makes things dark and gloomy: the mixture, the linsey-woolsey garment, is too much the covering of some well-intentioned spirits; but the true Spirit of judgment carries

through our business with strength and clearness, gives discernment, and crowns with charity and love, covering weaknesses and restoring a weak brother in the spirit of meekness.

Twelfth Month 19th and 20th.—Occupied in my domestic engagements at home and at Glanmire, in which there was little new but a constant attention peculiar to a life of business and of care; but in the midst of all had my eye turned at times to those things which make for peace, and things that edify, in reading, meditation, &c.

1782, *First Month 17th.*—Heard the sorrowful account of the wreck of the *Elizabeth* packet, and the loss of our dear friends Edith Lovell [who had been in Ireland on a religious visit] and Joseph Sparrow, and twenty-two other passengers, including the captain and some of the sailors. These sorrowful tidings could not but affect the friends of the lost, and many other Friends: such tidings are new, but though new, when we consider how unsearchable are the ways of Providence and past finding out, we have cause to keep silence, put our mouths in the dust, and learn instruction from the harms and trials of others; for what is man in comprehension, or to be accounted of, here to-day and gone to-morrow! One event happens to the righteous and wicked here in time, but the righteous hath hope in his death, when the hope of the wicked is driven away, in or by his wickedness, as chaff before the wind!

25th.—Attended our week-day meeting, it was low, the travail of spirit that is to be witnessed in getting to a degree of good is deep, and after all, unless Divine virtue moves, we can do nothing towards the glory and honour of the Great Name, so that to

patiently wait for its arising is our true interest, and that in the depth of nothingness.

Fourth Month 28th.—First-day at Clonmel; in the afternoon meeting I was particularly led to speak on the expediency of preparation for our going to our long home. As the spirit is prepared and sanctified for the heavenly inheritance, all will be well and end well; it was the principal part of my concern, which I felt with weight upon my spirit, and as I uttered it, it administered much relief, ease and satisfaction. A Friend in that meeting [Joseph Grubb,] was taken ill in about three days after, occasioned by a cold, and died that day week, much regretted by those who survived him, for he was a valuable member of society, both in a civil and religious capacity, and left a fine hopeful family behind, who I believe all know the work of religion for themselves.

Fifth Month 4th.—Attended the National Half-Year's Meeting at Dublin, for ministers and elders, and was exercised therein, as was Thomas Dobson, a Friend from England, a very honest Friend, who, with John Foster his companion, are both on a religious visit to this nation.

5th.—First-day, both meetings were mostly held in silence; many Methodists were present who seemed to have their minds much out after words, but were disappointed, as were many also amongst our own people who delight in words. In the evening at my lodging there were about thirty youth present; we had after some waiting a very sweet opportunity, to the tendering many minds, and I thought such a season was much to be preferred to any temporal enjoyment here upon earth, because it savoured of heaven and heavenly things.

6th.—Our National Meeting met:—we waited to

feel the arising of the savour of Truth to cement and quicken us; we proceeded through our business in much brotherly love, and though some things occurred which in prospect were painful, yet by keeping in the simplicity and to the feeling virtue of Truth, we stood measurably in that dominion which Truth gives, and in which there is victory. The parting meeting and the meeting for ministers and elders were held on the 9th, in both of which the prevalence, beauty and wisdom of Truth were manifested, I hope to the praise of the Great Name!

1783, *Fourth Month 27th.*—First-day, at our evening sitting at my own house, we had a pretty many Friends, mostly young people, and it was a solid beneficial opportunity in the leadings and goings forth of the blessed testimony [of Truth]; the subject was respecting a good and honourable family—Truth is what makes honourable [as the Spirit thereof is yielded unto]—neither titles, learning, or riches will do without it, because we see some of the worst possesssds of these things; but Truth, where it is cherished, beautifies and makes honourable; those who are in a state of obscurity are made conspicuous in time, and when they are removed out of time, it joins to the generations of the just, and all the living, since the creation of the world in a state of glory!

Seventh Month 2nd and 3rd.—About my outward affairs, in which there wanted not a mixture of perplexity, as is often the case in the affairs of this life, but certainly too much of temporals, dulls and loads the spiritual life that is in pursuit of celestial enjoyments!

11th.—Felt a low heavy exercise at meeting, but towards the close a serenity seemed in degree to spread over us, which made us thankful for every

degree of the Divine blessing, and the least [glimmer] of light from the influence of the Sun of righteousness, when shed upon us, ought to be prized and lived unto with humility and fear.

1784, *First Month 11th.*—First-day, both our meetings were silent. Great lowness and heaviness prevail in our assemblies, the Divine life seems very much veiled from us, we seem as though we sat in darkness, and the beauty and comeliness of Truth seems very much shaded from us. May heavenly favour return, or we shall be a frozen people! In our evening sitting several young people were present, and I thought we were favoured with the lifting up of the light of the heavenly countenance upon us.

CHAPTER XII.

ATTENDS THE YEARLY MEETING IN LONDON, IN 1784
—RELIGIOUS SERVICES IN IRELAND CONTINUED—
DEATH OF SARAH R. GRUBB AT HIS HOUSE—
CONCLUSION OF HIS JOURNAL—TESTIMONY CONCERNING HIM FROM CORK MONTHLY MEETING.

[It appears he attended the Yearly Meeting in London in the year 1784, at which he states] there were no less than ten ministering Friends from America ; it proved a profitable time to many : the sittings thereof continued to the 5th of Sixth Month. It was moved both among the men and women, and Truth evidently owned it, that a Yearly Meeting for women Friends be established ; the proposition was brought forward thirty-one years before, when John Churchman and William Brown were present ; it was a time evidently owned by Truth, a variety of sentiments appeared, many Friends spoke of the utility and expediency of the measure, but opposition being made to it at that time, it was then postponed. It was again revived some years after, when I happened to be at the Yearly Meeting, and was again prevented from being carried into execution, and I remember that I then hoped to live to see it. On the 5th, twelve women Friends came into the men's meeting and made their proposition with great solemnity, Elizabeth Robinson, Esther Tuke, Alice Rigg, Martha Routh, Mary Proud, Sarah Grubb, and the American Friends ; the evidence of Truth strongly impressed the minds of those present with a sense of their concern being right, and Friends con-

curred so heartily with them, that a minute was made to that purpose at the next sitting of the meeting; and a copy of the said minute was handed to the women Friends by a deputation from the men's meeting, Robert Valentine, William Tuke and I were the deputies; we had a good time among them, and left them in sweet peace: we returned to the men's meeting, and the Epistle was read, and the meeting of business ended. Great harmony prevailed this Yearly Meeting, which was comfortable and consolatory; the American brethren had good service at it, and I hope impressions were made that will not readily be erased; talkative men were kept down, and I trust the Truth gained ground this day in our Society and amongst its professors.

7th of Sixth Month.—Our concluding meeting of ministers and elders was held; it was very solemn, and many living testimonies were borne by various Friends under the sweet influence of Truth, which closed the whole of this Yearly Meeting.

On the 10th, I set forward for home, with Joseph Inman, John Gough, and James Leckey; after attending several meetings in Liverpool, we embarked on the 15th for Dublin, and were favoured to land on the 19th, thankful I hope for our getting safe, under the protection of the Most High, who leads out, and brings home, blessed be His holy righteous Name for ever.

Twelfth Month 4th.—Our Quarterly Meeting for ministers and elders was held at Cork, it was rather low in the beginning, but ended in a degree of strength and living virtue. Mehetabel Jenkins was with us from New England, she is a sweet-spirited laborious Friend, much in the innocence and simplicity of the Truth.

1785, *Twelfth Month 7th.*—I have of late been

sensible of declining health and debility of constitution; what it may amount to the Lord only knows, and his mercies are over all his works; He has all power in heaven and earth, and can control every malady, and make hard things easy, and rough things smooth, if he sees meet: but may every dispensation be sanctified, and then all will end well!

[After speaking of attending the Quarterly Meeting at Mountmellick, on the 10th, 11th and 12th of Second Month, 1786, which he says was a very favoured season to the Church, the merciful sheddings of Divine love being witnessed both in the meetings of worship and discipline, and they were made to rejoice together, he goes on]. On the 14th we went forward to Tullamore and Moate: on the 15th was at the week-day meeting at the latter place, and the meeting for discipline; the life of religion seems very low here, the world and worldly connexions have very much impeded the Divine work from going forward, and have tarnished the heavenly brightness that ought to be on the countenances of those who make profession of the pure Truth. The business that came before the meeting was harmoniously conducted, and some of us who were present felt our minds united for a family visit, which being agreed to, we stayed in that service some days, and were enabled to complete it to our mutual satisfaction, having also some private visits in making up a difference, which I hope we effected; after staying some time, visiting my friends and attending meetings at Rathangan, Edenderry, Mountmellick and Garryroan, I returned home on the 13th of Third Month, and though I felt myself much weakened, I was thankful to have got this little journey well over.

14th.—Was at our week-day meeting, and after

all the favour extended whilst abroad, when the Divine power withdraws we are as nothing,—poor empty creatures, like empty pitchers !

[In the year 1786, he was visited with a severe illness, which continued several weeks : after his recovery, he writes thus :] The doctors attended from the 21st of the Ninth Month, for about eleven weeks, in which time I went through abundance of bodily suffering. The Lord was good and gracious, and replenished my mind in an extraordinary manner, and opened the fountain of life in me to speak to divers states and conditions ; many of whom were deeply affected under the influence thereof. The inward support I felt was very remarkable ; the patience and resignation of my mind, amidst the violent pain attending, was marvellous in my own eyes ; the sympathy of my friends, far and near, was very sustaining ; and I look upon it as one of the greatest blessings in this life, next to Divine favour, to have the unity of our friends in the time of bodily affliction.

1786, *Twelfth Month 7th, &c.*—I am still confined with my complaint : I am sensible of the continuance of merciful regard, and am desirous to be obedient to the manifestations of Divine goodness. On First-day evenings [during this confinement to the house] we had the company of some Friends, which was very pleasing and consolatory, and some of these seasons were much to my edification and comfort. The mercies of the Lord are as a great deep, flowing upward, and replenishing the poor and needy ; innumerable obligations we are under ; may a proper sense hereof remain on our minds, impress our spirits, and live in our actions !

1788, *Twelfth Month 11th.*—We had the company of several Friends appointed to sit with us in our

meeting for discipline, William Fennell, Benjamin Grubb, Robert Grubb, James Malone, and Thomas Taverner; their company was very acceptable, and I hope of service, in the present low state of our meeting, in which the authority of Truth seems much wanting, and instead thereof the zeal and fire of man is too prevalent, which will never do the Lord's work, or bring honour to His name and power; for the wisdom and passions of man can never work the righteousness of God.

[After this time he seldom had good health, though frequently engaged in religious services.—In the year 1788, he wrote thus:] 15th of Twelfth Month. Not well of late; my mind feels mercifully resigned to my great Lord and Master:—I find my natural strength gradually declining, and a great change in my constitution since the severe illness I had about two years ago. My greatest consolation is, that I have faithfully discharged my duty to the best of my knowledge, and followed the pointings of the Heavenly Shepherd, who went before me, and sustained in the performance of His own requirings;—blessed be His holy name for ever, saith my soul. The consideration of these things is now a staff of support to lean upon in my present declining state of health. I may in reverence acknowledge, that since my feet have been turned to follow the Lord my God, he has blessed me in basket and in store,—has hitherto helped me in a spiritual sense, and made me to hope in His salvation, which is a crown of rejoicing to me in my present confinement.

1789, *First Month* 16th.—Bodily infirmity continues to be my lot, and great inward stripping and poverty of spirit; which I resign myself unto, because I think in the due and appointed time I may

be delivered from it by the power of Him who can change a desert, and make it a fruitful field!

1790, *Second Month 7th and 8th.*—We had the company of our beloved friends Martha Routh and Martha Haworth, also of Robert and Mary Dudley, who came to attend our Province Meeting: the meetings were favoured and large, but little was expressed in testimony; the expectations of the people were great, which often is a considerable block in the way of ministry, because they eye the servants instead of the Master, and He is jealous of his honour and will not give His glory to another, neither His praise to imagery; it is impossible for the best of instruments to do any good of themselves, it would certainly be imagery, only a likeness, or a picture without life, power, or edification!

Sixth Month 9th.—Preparing for our Quarterly Meeting to be held at Limerick;—it is a time of much exercise to me on account of the debilitated state both I and my wife are in [for this journey]; the Lord our God is sufficient to uphold us, and to increase our faith and strength; may His holy arm be our strength and refuge!

12th.—Our Quarterly Meeting for ministers and elders was held, I thought it a savoury season, where much good counsel was imparted. In the other meetings we had some good opportunities for the strengthening each other in the way of Truth and righteousness.

24th.—We set forward for the Leinster Quarterly Meeting held at Moate, which was a favoured season; the Great Master was pleased to bless with help, to testify to His name and power. We attended Mountmellick Monthly Meeting, and the week-day meeting at Rathangan, and arrived in Dublin on the 10th of

Seventh Month, where we stayed till the 22nd, and I had divers relieving opportunities at meeting and in private sittings with my friends ; one of which was a conference with J. D. respecting his great fortune, and the danger his family are in who are likely to possess it,—setting before him the utility and expediency of dividing it with those who may merit help, &c. ; he seemed to take it well, and this little discharge of duty gave me great ease and made me thankful. Taking Ballitore and Clonmel meetings in our way, we returned home on the 3rd of Eighth Month, where we found all things well, which is a renewed mercy, and that we were so well supported in this long journey of eight weeks.

Eleventh Month 27th.—Our meeting of ministers and elders was held ; it was a season of profit, some things were spoken to in the authority and life ; dear Sarah R. Grubb was with us, and as usual was sweet in her remarks and opening of counsel, and also in both meetings next day.

29th.—In the meeting for discipline Sarah Grubb gave some account of her late journey [on the Continent of Europe] with diffidence ; she gave in great humility some good advice before she left the meeting, and though very poorly, was helped through her service wonderfully. She returned to my house, and became so ill that she took to her bed, and there continued until the 8th of Twelfth Month, when she quietly departed this life. She was a worthy, who dedicated her time and her talents to the service of her great Lord, and few are more universally regretted by the Church in this quarter of the nation. My mind was much exercised on account of our dear friend, and I had hopes she would have recovered, her days not being long in this life in com-

parison of many others, she being between 34 and 35 years of age, and had the appearance of a branch that conveyed a prospect of much fruit ; her loss is a great stroke to her surviving relatives and Friends.

Our men's meeting was solemn, and Friends were under a travail of spirit for the prosperity of the Church : many Friends called on us after the meetings were over, and we had several precious sittings in the evenings during the illness of this beloved deceased Friend.

At the interment on the 12th, we had a very solemn opportunity ; the doctrine of the Gospel flowed both in the meeting and at the ground. In the evening, in a solemn sitting, several Friends were concerned to speak to edification and comfort ; and thus closed this solemn scene. I sympathize with the poor husband, who returned home the next day, accompanied by many relations and friends, in a very humble frame of spirit.

1791, *Ninth Month 16th*.—Left home in order to attend our Province Meeting at Limerick, and from thence to that at Moate, and so to join the Friends (appointed by the National Meeting) on a visit to Leinster Province, which meetings were favoured in a good degree with the Divine presence and the opening of living counsel : Elizabeth Gibson [from Essex] and Ann Till Adams [from Bristol] were at Moate. We visited the schools at Mountmellick to good satisfaction, and the members of the Select Meeting, as also at Ballitore, Enniscorthy, Cooladine, &c., and were favoured with the opening of best counsel, which though close, was, I think, in the Spirit of love. At Wicklow, the 28th of Tenth Month, we none of us had anything to express, all seemed closed up. The 29th we reached Dublin,

where we stayed, attending the Quarterly, National, and other Meetings to pretty good satisfaction; in which Divine Goodness was pleased to reveal His ancient kindness to His Church, and in the ability He was pleased to give, the business was carried on, I hope, to the honour of His great Name. Here we had the sorrowful tidings of the removal of our dear friend John Gough from works to rewards; a man very eminent for his extensive gifts and talents, and his great humility made him beautiful in the department he filled in the mystical body. His loss seems to be great as a living member of the Church; may the great Qualifier of faithful members raise up others to fill the vacancies that appear so obvious, that we may still have a church and people capable to shew forth His praise!

On the 11th of Eleventh Month, I set forward for Ballitore, and concluded to stay over First-day there, being in good company and feeling much united to them: I was at two good meetings, and at one in the evening at dear Richard Shackleton's, where were divers Friends, and it was indeed a tender season to several then present!

On the 15th, we got to Anner Mills to Sarah Grubb's, and stayed there the 16th, and had a sweet opportunity in the family in the evening. The 17th was at the Monthly Meeting at Clonmel, the meeting for worship was solemn, but that for discipline was very exercising, the wit and wisdom of the creature being too prevalent, and the innocent Life not being enough kept to, which is the crown of our meetings for discipline! Lodged this night at Mary Dudley's, and next morning set forward for home, where I arrived safely the 19th, and found my family mercifully enjoying health.

20th.—First-day, I attended both meetings, in the forenoon I was strengthened to bear testimony to the goodness of a gracious God, and the meeting concluded in supplication.

[This was nearly the last entry in his Journal. It does not appear that any account has been preserved among the relations and descendants, of the last illness and close of the life of Samuel Neale, beyond what is contained in the subjoined Testimony from Cork Monthly Meeting, which now only remains to be given to the reader.]

A TESTIMONY

From the Men's Meeting of Cork, concerning Samuel Neale, deceased.

As the Lord hath seen meet to deprive us of a living minister of the gospel, raised up, qualified, and sustained by the influence of His Holy Spirit; whose extensive labours of love, after a long residence amongst us, are fresh in our remembrance; we find our minds engaged, from the best information we have received, and from our own knowledge, to testify concerning this our dear and honourable friend.

He was born in Dublin, in the year 1729: his mother died when he was about six years old; and his father soon after went to reside in America.

It is worthy of remark, that, although he was deprived of many of the advantages which numbers of our youth are favoured with, in a religious guarded

education ; yet he was an object of the peculiar notice of the Great Preserver of men, having, at times, felt the incomes of Divine love at so early a period as scarcely to understand what it was that so visited his tender mind : but as he grew up, he gave way to youthful follies and vain amusements, for which he often felt the reproofs of instruction ; but slighted these gracious visitations.

About the age of eighteen, he was placed apprentice in Dublin, where he was much exposed, and suffered great loss ; associating with the gay and licentious, and with them rushing into iniquity, and indulging himself in most of the pernicious amusements of that city. During this period he was not forsaken, being followed by conviction and remorse ; nor was he suffered long to run on in that path, which with awful certainty leads down to the chambers of death, but in the career of vanity and dissipation, he was met with in a memorable manner.

Soon after his apprenticeship he came to this city, for the purpose of forming connexions in business : where, as well as on the journey he met some of his associates, and again gave way to irregularities ; yet, having in his worst state frequented meetings, and being at a meeting for worship here, which our friends Mary Peisley and Catherine Payton, then on a religious visit, attended ; the latter was enabled to speak to his state with such clearness and authority, that the witness in his heart was powerfully reached, and the strongholds of sin and Satan broken in him. Happily this gracious call was not rejected ; he submitted thereto with full purpose of heart, and in the prime of life making an unreserved surrender of his will to the Divine will, and turning his back on sensual, sinful gratifications, he afforded a remarkable instance

of the blessed effects of an entire dedication of heart. This precious powerful visitation was in the twenty-second year of his age; and being through infinite Mercy, preserved in and under it, it was not many months until he came forth in the ministry, evidently attended with the baptizing power of the Gospel; which had so reaching an effect on many of the hearers, divers of whom had been his former companions, that it afforded abundant cause of humble admiration and thankfulness.

About this time, our friend William Brown arrived from America, on a religious visit to these nations; and, not having a companion, he, with the concurrence of his Friends, joined and continued with him, through most of his travels in this nation, parts of England, Holland and Germany, we believe much to their mutual consolation, and to his own establishment.

In the year 1753, he removed to reside within the compass of Edenderry Monthly Meeting, and continued in the exercise and improvement of his gift.

In 1757, he was joined in marriage to that dignified instrument Mary Peisley: this connexion was dissolved within the short space of three days; it having pleased the All-wise Disposer of events to remove that valuable woman after a few hours' illness. This heavy trial he bore with much resignation to the Divine will, manifesting the inward support which was afforded him, by the lively exercise of his gift at her interment.

In the year 1760, he was married to Sarah, the daughter of Joshua Beale, a valuable elder of this meeting, and, in her, experienced a tender faithful companion during the remainder of his life. Soon after his marriage, he settled within the compass of

this meeting, and, we believe, that it was under the direction of Best Wisdom; his Gospel labours, through the Divine blessing upon them, being very helpful and strengthening to this part of the vineyard.

Having for several years felt a weighty concern to pay a religious visit to the meetings of Friends in North America, with the full unity and concurrence of his brethren, he embarked in the Eighth Month, 1770; and was enabled to visit the churches generally on that continent, to the consolation and strengthening of many, and to the peace of his own mind. He returned in the Eleventh Month, 1772, and, at a suitable season, with great brokenness of spirit, gave a diffident, tendering account of the said visit, ascribing all praise to that Power which had qualified and sent forth, and so marvellously to him, conducted through the various probations attendant on such a service.

He was often engaged in visiting Friends in sundry parts of this nation; was several times in England and Wales; and once in Scotland on the same account.

While favoured with health, he was exemplary in the attendance of our Particular and General Meetings; and divers times attended the Yearly Meeting in London. Thus he continued occupying with his gift at home and abroad, until increasing age and infirmities of body, became some impediment to his labours in that line.

His last journey was on a visit to Friends in the province of Leinster, in which he felt a concern, to join some that were appointed by the National Meeting. In this service he evidently appeared replenished with the love and tenderness of the Gospel; steadily moving under the cover of it, and bringing

forth the fruits of charity, patience, and meekness of wisdom.

Having returned home, he found himself still more indisposed, unable to attend meetings much afterwards ; and, in some short time, he was affected with a mortification in his foot, which put a period to his existence here. The means and medicines which were judged necessary to be used in his case, tended in a great degree, to stupify his mental faculties ; which is much to be regretted : but, while reason and recollection were continued, his expressions bespoke a mind, peaceful, calm and resigned. In this trying illness, he was preserved meek, humble, and patient : and quietly departed this life the 27th of Second Month, 1792, aged 62 years ; a minister 40 years ; and we doubt not, is entered into the joy of his Lord, and into his Master's rest.

His remains were interred in our burying ground the 2nd day of the month following, after a meeting previously held at the meeting-house on the occasion, which was graciously owned by Divine favour, and several living testimonies were then borne.

His ministry amongst us at home was truly acceptable and edifying, being renewedly under the precious influence of the Gospel, and often, in commemoration of the manifold blessings graciously extended by our bountiful Creator : and having himself, as he was wont to express, largely experienced Divine mercy and compassion, he was much clothed with charity towards others.

He was generally and much beloved ; benevolent, hospitable, and kind ; an affectionate husband, and a sincere sympathizing friend.

Signed in and on behalf of our three weeks' men's

meeting, held by adjournment in Cork, 15th of Fourth Month, 1792.

Signed by many Friends.

Read and approved in our Quarterly Meeting for Munster province, held at Clonmel, 23rd of Fourth Month, 1792, and in, by order, and on behalf thereof, signed by

SAMUEL DAVIS, *Clerk.*

Read and approved in our National Half-year's Meeting, held in Dublin, by adjournments from the 29th of the Fourth Month, to the 3rd of the Fifth Month, 1792, inclusive, and in, and on behalf thereof, signed by

JACOB HANCOCK, Jun., *Clerk.*

The testimony was finally taken up to the Yearly Meeting in London, in the Fifth Month, 1792.

SOME ACCOUNT
OF THE
LIFE AND RELIGIOUS EXERCISES
OF
MARY NEALE,
FORMERLY
MARY PEISLEY.

PRINCIPALLY COMPILED FROM HER OWN WRITINGS.

LONDON:

1845.

INTRODUCTION.

THE following Christian experiences [OF MARY PEISLEY,] falling into my hands, I thought well to collect and put them into some order for the perusal of others.

She led an exemplary life, being watchful over herself, and zealous for the prosperity of Truth ; her mind was so much to its centre, and her attention so inward, that she often drew others, by her awful sitting, into silence in Friends' families ; and as her cup overflowed, she ministered to them as one having authority ; so that it may be truly said, she was fervent in spirit, serving the Lord.

Ample accounts have been received of her services in both England and America, in which the Lord was pleased to bless her labour, and sanctify it to many.

She mourned for the obvious declension of our Society from its primitive simplicity in manners and conduct ; often declaring that ere it shone again in its ancient beauty, the rubbish must be removed ;—that there must be a division between the precious and the vile, those who served the Lord, and those who served Him not ; but that before this day comes, greater degrees of darkness would prevail amongst us as a people, and more of the night come upon us before the day of beauty and reformation would again revive in splendour. And therefore she was fervently engaged, that the faithful everywhere might stand upon their watch, and discharge themselves as watchmen and watchwomen upon the walls of Zion, having

their armour on and their lights burning, to be able to discover, as well as oppose, the approach of the enemy.

The latter part of her time she was attended with much bodily weakness and indisposition, which often rendered her unfit for travelling; these she called visitations of the mercy of God to her soul, in order to preserve her to Himself, and stain the beauty and glory of this world in her view; that her affections might be weaned from terrestrial objects, and fixed upon those things that are above—permanent and enduring to all eternity.

That the perusal of the following experiences may be blessed, and that the footsteps of this handmaid of the Lord may excite and encourage all to press into the path of self-denial, the sure way to sanctification and the rest of the righteous, in which she delighted, is, reader, the fervent desire of

Thy well-wishing friend,

SAMUEL NEALE.

THE
LIFE OF MARY NEALE,

FORMERLY MARY PEISLEY.

MARY NEALE, late Peisley, was the daughter of Peter and Rachel Peisley, and was born in the year 1717, at Ballymore, in the county of Kildare, in Ireland. She was educated in the Society of Friends; but a disposition to keep company, unrestrained by the cross of Christ, led her from Truth's simplicity in manners and behaviour. On reviewing her early life, she thus expresses herself:—

‘I count it an infinite mercy and high favour, that the omnipotent God suffered not the thread of my life to be cut, during the many years that I lived in disobedience to his holy will; and though often by the operation of His grace inwardly touched and convicted of my errors, and the veil so far rent from off my understanding, as to let me see that I stood on the brink of ruin, yet did I as often suffer the enemy and adversary of my soul again to darken my understanding, and benumb my spiritual feeling; and the tumultuous noises, pleasures and allurements of this world stifled the intelligence of the still small voice, which would have directed me, saying, “This is the way, walk in it.” Our meeting also was favoured

with a living and powerful ministry, which I often slighted ; thus have I, with my hard and impenitent heart, stoned his prophets ; and by my unbelief and uncircumcised spirit, persecuted them that were sent to declare and proclaim the glad tidings of the gospel, to invite and call to those who were in captivity, held by the chains of sin, to come away to the glorious liberty of the Truth. I have to remember, as an inexpressible favour and mercy to my soul, that in the height of all my vanity and stupidity, I was not suffered to run into the gross enormities of the world ; —I was kept from those loud, crying, hardening, black crimes, which had I run into, might have so highly provoked my Creator, as to have caused Him to say in his wrath, “Thou shalt not enter into my rest.”

‘A short time before my conversion I had a fall from my horse, by which I was apparently in danger of having my neck disjoined, and a sudden end put to my life. As soon as I arose on my feet and recovered my senses, the Lord by his grace and good Spirit shewed me clearly that I was not in a fit condition to meet Him, the just and holy Judge of heaven and earth ; and caused me solidly to consider the dismal consequence of being hurried off the stage of mortality, in an unprepared state ; the impression of which never left my mind, until God, by his grace, had made me more fit for his kingdom ;—the glory of which be given to his everlasting name.’

About this time two Friends in the service of Truth appointed a meeting, within the compass of that in which she resided. Their awful reverent sitting before the Lord, waiting upon Him for his presence and aid, struck her in an unusual manner ; and raised in her mind a fervent inquiry after the

revelation of the Father through his Son. She had often heard of the comforts of the Holy Spirit, the instruction of the light that comes by Jesus Christ, and the way of spiritual worship : but she still remained a stranger to the true manner of seeking and breathing after it in her own experience. She has expressed how deeply her mind was affected, by the silent and humble waiting of the before-mentioned Friends, and by the operation of the universal principle of grace shed in her heart, so that she was aroused to inquire for herself ; and as she pressed to wisdom's gate her seeking mind was satisfied.

During this dispensation of inward inquiry, she was helped forward to diligence by the ministry of some of the Lord's messengers, who spoke comfortably to her state, and encouraged her in perseverance and well-doing,—speaking prophetically, that the Lord would raise up in that meeting some, who should bear his name among the Gentiles, and be messengers of peace and glad tidings to the people, if obedience and faithfulness to the heavenly manifestations were kept to.

By an humble resignation to the Divine will, forming the vessel in what manner the heavenly Potter pleased, the work went forward prosperously : she appears to have been an instance of great fervency and devotedness to whatever the Divine influence dictated, watchful to hear the voice, and obedient to fulfil the command, though it might be in giving up that which was as a right hand or a right eye.

She left in writing ‘ A commemoration of the mercies and tender dealings of the Lord’ towards her at this early period of her life, when, as she stated, ‘ He saw meet to divest me of all things here

below, that were near and dear to me, and left me no inheritance on earth but His own Providence; and like Himself, when in the prepared body, and His immediate followers, He made me to have no certain place of abode: yet did He raise up friends for me where I least expected them, and when I was deprived of the care and help of my natural father and mother, He became a Father to me, and made others willing to act for me as though I had been their own offspring; and no sooner did one friend seem to fail me, but there were others raised up in a fresh quarter, where He would have my lot to be cast. Thus as a child was I given up to be disposed of according to His good pleasure; but my stubborn heart would often rebel against Him, and presume to enter into expostulations with Him, and reason with Him thus, "Why am I come into this situation? Why receive I thy blessings as at a second hand, and must thank my fellow-mortals for all the temporal good I receive?" Thus ungratefully did I upbraid and murmur against my kind Benefactor, which drew down His wrath and displeasure, and caused Him to hide his face and leave me to the buffeting of the enemy, who would have had no mercy on me, had not the ever-merciful God limited him and shortened his chain. Thus did I by times count myself the most miserable of all creatures, bereaved of all inward and outward comforts. The sorrow and anxiety of my soul was unspeakable, yea, inconceivable by all that had not felt the like. But the Lord tried me if I would walk by faith and not by sight, follow him through bushes and brambles, and in an untrodden path, to see if I could embrace religion with all its rigours and discipline without its soul-supporting consolations; to see if I could love and follow Him for the favours

I had received without hopes of future: or if I could live on the commemoration of His beauty and excellency when He had drawn as it were a curtain between my soul and Him, so that no ray of light pierced through to my benighted soul. Yet at times I was sensible the Divine Arm was underneath, though invisible, which kept me from sinking into the pit of despair; even that hand of power that was reached to Peter when he began to sink in the storm, when he ventured to walk on the seas. During the time of this my probation, there was made me an offer of a place in a worthy family in the neighbourhood where I lived, which seemed to be much to my advantage as to the outward: this led me to seek counsel of the Lord, and to desire His direction in this undertaking. After having weighed it in my mind in the best manner I was capable of, I found freedom to make trial of it for a time,* where I was received with all possible kindness and respect, and wanted nothing this world could afford: but I wanted the consolation of my Beloved and the light of His countenance; all other enjoyments were embittered to me, and wanted the relish they otherwise would have had. And this I found to be a trial to me, to see if I could rest in the creatures without the Creator; which I could not do, blessed be the name of my God; who had opened an eye in me that could look beyond this world, and gave me to see the emptiness of all things here below, unless He filled them, and the danger that was in them, unless He sanctified them to us. This made me resolve I would not enjoy them without Him, which brought upon me a great conflict and warfare between flesh and spirit.

* At the widow Ann Strangman's of Mountmellick.

‘Having left my former place of settlement, I had no place to go to but my father’s cottage, which was very mean to what I had ever been used to : but this I resolved, by the blessing of the Lord, I would not endanger my soul, let what would become of my body. The seeds of ambition and self-love, which I thought had in a good degree been bruised to death, began now to struggle, and powerfully to exert themselves against the pure, lowly, humble Seed of life ; and all it wanted to overcome was, that my will should join with it ; which the ever-merciful God kept me from, and raised strong cries in my soul to Him, that He might be pleased to give me victory over my grand enemies, the flesh, the world, and the devil. And He was graciously pleased to hear and answer my petition, and have regard to my tears and sighs, and brought up His own royal Seed into dominion in my soul ; and so He bruised the serpent’s head, that every thought, wish, and desire of my heart was brought into perfect subjection. Then could I say in truth and righteousness, and in sincerity of soul, “ Not my will, but thine be done, O ! God : let me possess this quiet habitation, this peaceable and happy state, and divest me of what else thou seest meet beside. May I be secure of thy love and favour,—it suffices me ; let worldly-minded men laugh at my folly for denying myself and the world ; I can pray for them and pity their blindness.”

‘Thus did the Lord in matchless love cast into the ocean of annihilation, these passions which, had they been suffered to reign, would have made me unhappy here and miserable hereafter. Now was my father’s humble cottage become so pleasing to me, that I did not envy the greatest monarch on earth ; nor would I change with them if I might. How would the

Lord often raise my heart in humble thankfulness to Him, in that He fully supplied the demands of nature ; and everything that would gratify a haughty aspiring mind He as kindly denied. When I had a leisure hour to meditate in the fields, behold the fowls of the air and the beasts of the field, how contented thought I they are in their present state, who are to have no happiness but what they receive here ; it teaches me that whatsoever station or situation in this life Providence has been pleased to fix me in, I ought to be fully satisfied, seeing He knows best what is good for me, and that I only crave a passage to endless felicity. And when I find in myself that capacious mind which cannot, like the brute animals, rest satisfied with the enjoyments of this low creation or the gratification of sense, it helps to confirm me, that there is a part in me that was made for Divine enjoyments, and which struggles to be released from this cage of clay ; that it may come to the full enjoyment of that which I now have but glimpses and tastes of. When I behold the innocent fowls of the air fly from bush to bramble, wander up and down, carefully seeking every lost grain, the worms, little insects and wild fruits, for the sustenance of nature, it convinces me that I ought to labour willingly with my hands, and not to be a burden to the creation ; seeing that my limbs were formed for activity, and that Adam in his angelic state, or state of innocency, was to dress the garden and to keep it. How freely now could I relinquish popularity and vain applause, which the generality of mankind have such an insatiable thirst after ! but I am sensible there is no having general applause, without envy and calumny ; for there is a set of mortals so wrapped up in pride and self-love, that they cannot bear to hear

any one well spoken of but their own dear selves. And besides this, it is a dangerous breath of air which cherishes vain glory's root; it will never waft us to heaven, but rather clip the wings of towering virtue. On these considerations, I cried from the bottom of my soul, "O! my God, give me the thorough knowledge of thee and of myself, let me possess a mind rightly cultivated, with all my passions in subjection, and a total resignation of my will and purposes to thy holy will, a mind truly humbled, satisfied with few things, filled with humble thankfulness; let me thus enjoy my happy and innocent solitude, and I shall not envy, nor desire, the glory of this fading, perishing world."

‘MARY PEISLEY.’

Her entrance into the work of the ministry was about the beginning of the year 1744, near which time she had unexpected domestic trials, which brought her very low in mind, from a sense of the singularity of her situation; but her trust being in the Lord, she was eminently supported. About this period she wrote thus to a friend:—

TO A FRIEND.

‘I doubt not but thou art touched in some degree with a sense of my deep and heavy afflictions which are of various kinds. Many are the probations which I have passed through, and still am under; I can by no means set forth the wise, prudent and merciful manner, in which my tender and heavenly Father has dealt with me; by fortifying my mind beforehand, and likewise in supporting and upholding me under my trials. In the infiniteness of His wisdom, and boundless mercy, He stained the beauty of this world

in my eyes, wiped off the varnish and gilding, and let me see before they were snatched from me, that they were but momentary, fading enjoyments; and the greatest and best of them were but short-lived blessings, and shadows that would vanish away. Neither did His kindness end there, for He likewise shewed me what *was* substance, the pearl of inestimable value; at the sight of which my soul was so transported, that I cried out in an ecstasy of joy, 'Cause me, Lord, to possess this treasure, and for the sake of it divest me of whatever seems good in thy sight;'—this was my covenant with the King of kings.—So great was the goodness of my God, dispensed and proportioned in wisdom, that He did not at that time reveal Himself to me in so full a manner as He has since done, at a time when I most of all wanted it. In my deepest plungings, He has caused my soul to taste of joys and consolations, to which I was before a stranger. Nor would I have presumed to ask for the favours of patience and resignation and fortitude of mind, which He has undeservedly bestowed on me an unworthy creature.

M. P.

An opportunity presented for her to reside in the family of a Friend, within the compass of Mountmellick meeting, of whose daughter she had the care. In this station she continued for some time, until she apprehended herself thereby deprived, in some degree, of a full liberty to exercise the gift received, and to live to Him alone, who had quickened her anew in Christ Jesus. She wrote thus to a relation at this period.

TO HER COUSIN.

Edenderry, 2nd of Second Month, 1746.

ESTEEMED COUSIN,—After the salutation of dear

and unfeigned love, I may inform thee that by the wonderful mercy of Providence I enjoy health of body, although I have been of late in the midst of infection, and have suffered more hardship by constant care and labour, than I ever knew.

I suppose that thou hast heard that I have been for some time past at Ann Strangman's, where several of the family have been ill of a fever; so that it unavoidably fell to my lot to be assisting at that time, as it so fell out that all the women servants were ill at one time, and others of the family; and before that happened I was not without a large share of trouble and care, I being entrusted with the care and oversight of the family, which I find to be a great load and oppression to my mind and spirit, and a hindrance to my spiritual warfare, which I think far worse than my bodily hardship. But I am come to this result in myself, that if Providence do not make way for my task to be more easy, that I will quit it, as I am not bound to it: for I am resolved by the blessed assistance of Israel's God, not to bury that talent which He has given me (in the earth,) nor to quit the occupying of it for any outward employment. Better would it be for me to wander, as the prophets formerly did,—destitute, distressed and naked, than to sell an unfading inheritance, for any prospect of advantage here. For I am sure, to drudge for the sustenance of the body, as do the beasts, and to live for no nobler ends, than to eat, drink and sleep, such a life is not worth living for: not that I am against moderate honest industry, for I am convinced it is good for both body and mind;—but I never experimentally knew the hurt and danger of inordinate care as at this time.

About this time a concern attended her mind, to visit Friends of the three Provinces ; this she pretty generally performed in company with Elizabeth Tomey of Limerick, in sweet unity and concord. They met with low times and seasons, deep baptism of spirit ; they travailed for and with the seed, and at times were set at liberty in the authority and power of Truth, to minister unto the various classes of the people. Of the Quarterly Meeting of Ulster held in Lurgan, she gives the following account :—

‘ We attended the Meeting of Ministers and Elders, where we had close work ; but the power of the Lord upheld us above the fear of man. Next day had some encouragement to the faithful and well-minded, but could not that day reach the libertine spirit ; however we waited for renewed strength from the Lord, to engage against the Goliaths, who defy the armies of the living God. The day after, being First-day, we sat in a low humble depending state, until the Lord gave the Spirit of supplication ; after which His power was set over all, and testimony was borne to His name, and transgressors were shewn their errors, in the demonstration of the Lord’s Spirit and power.’

After this journey she went to reside with a relation at Borris in Ossory, from whence she writes as follows :—

TO A RELATION.

I am at times concerned for the whole bulk of mankind, but in a more particular manner for my kindred according to the flesh, and especially those who were my companions in my former vanities, as well knowing what the life I then led would have ended in, had not my God, in His infinite mercy opened my eyes, and stopped my race

to ruin ; and though I was in the broad way that leads to destruction, yet was I innocent of, and free from the gross enormities that are in the world ; and because thereof the enemy persuaded me that I was safe enough. But alas ! I found I was living as without God in the world, in forgetfulness of Him, a stranger and unregenerate ; in short, that I was an enemy to God, and under His just wrath and displeasure. And now I may say, that I am jealous with a godly jealousy, that thou art yet in that unregenerate state and condition. Thou wilt say perhaps, thou art not called to the same work that I have been called to, viz. the work of the ministry, and have no need to know what I have experienced. If this should be suggested to thy mind, it is of the enemy ; for if thou hast not been called to bear a public testimony, thou hast I doubt not been called to holiness, without which we are told, “ no man shall see the Lord.” Thou hast the same pure holy God to fear, the same subtle unwearied enemy to war against, a soul as precious, and which must abide as long as mine, either in happiness or misery ; therefore it behoves thee to be as strict in thy life, and as holy in thy conversation as any other ; that so thou mayst be a terror to evil doers, and a praise and encourager of them that do well. For I am sure if we be lovers and true followers of Jesus, we cannot take pleasure in hearing his great name profaned, and taken in vain : and their company that are guilty of such things we should carefully avoid, as we would an infectious person.

It is, I think, impossible to be frequent in ill company, without being somewhat leavened into the same spirit, except we keep a strict watch, and have our minds armed with the pure armour of light and

righteousness. This alone can make us proof against the fiery darts of the wicked, which insensibly pierce and wound the unwary soul. It is our interest and duty, all in our power, carefully to avoid temptations, for those that we must inevitably meet with are enough for us, poor weak creatures, to grapple with. Take care of poisoning thy mind with vain and idle books, for I know them, by experience, to be very pernicious ; let thy leisure hours be spent in retirement, and reading the Holy Scriptures, with other good books. Remember thou art the head of a family, and it behoves thee to have a superadded care, for if thy example be not good, thou wilt have much to answer for. Watch over thy sisters in love, and be not an instrument of bringing evil company in their way.

There is an evil that thou art guilty of, which is visible to more than me, and that is thy slighting and neglecting week-day meetings. If thou had appointed a day to meet any of those styled noblemen of the earth, and thou slighted and neglected the appointments for weeks, yea, months together, would it not be a great affront and indignity to them ? yea, and I am persuaded thou would not do it, for fear of offending them ; and is the King of kings and Lord of heaven and earth, less noble, less discerning, when He is slighted and neglected ? I observe thou hast time and leisure to ride many miles to sports and diversions, such as hunting, horse-racing, and other sights ; does not this shew thou art a lover of pleasure more than a lover of God, such as the apostle declares are “ dead while they live.” Dear cousin, bear with my dealing thus plainly ; I have no view in it, but the good of thy immortal soul, and the ease of my own mind ; and I sincerely wish that thou and I may be prepared for our great and final change.

We have daily instances of the young and the strong being snatched away in their bloom as with their bones full of marrow: and why may it not be our case? we cannot promise ourselves one hour to come, the present time is only ours, and O! it is a dismal consequence to launch into eternity unprepared, where the worm never dieth, nor is the fire quenched. If we are so fond of a few transitory pleasures in this world, how can we bear to be shut out from eternal felicity, and doomed to everlasting misery? I beseech thee solidly to consider these things, and I pray the God of love and mercy to give thee a wise and understanding heart.

M. P.

TO ABIGAIL WATSON.

Borris, 6th of First Month, 1747.

ESTEEMED FRIEND,—I received thy kind epistle of the 6th of last month: I am thankful to the Lord that He caused thee to remember me. Thou desires me to bear with thee; I would be very sorry to be in that mind in which I could not bear counsel or admonition from the least, meanest or youngest of the Lord's servants, who would do it in the spirit of love (as I am well assured thou hast done), much less from thee, whom I look upon as a well-trained disciplined soldier, on whom the Lord has put his armour and sent forth in the spiritual warfare, and hast known the wiles and subtlety of that grand enemy;—one that has seen the mystery of iniquity, as well as that of godliness; which lies hid from all but those whose eyes the Lord opens: such a one is surely fit to instruct a poor young raw unskilful stripling as I am, and I will freely confess a coward too; for if my

Captain does but a little withdraw Himself, I am ready to say with David, I shall one day fall by the hand of my enemy. Therefore I would beg of thee to remember me, when it is well with thee. It was not to please the ears of men that I first became a fool; nor are men to be my rewarders: it was for the sake of that peace, which the world can neither give nor take away: and for this do I still strive, and hope by Divine assistance I shall ever prefer before all other things. I would have thee and all my friends be free in speaking or writing to me as Truth opens to you; for I doubt not but I have need of counsel, and to be stirred up to my duty; for I think myself far short of what I ought to be.

M. P.

TO ANN STRANGMAN, Mountmellick, on the death
of her husband.

Dublin, Third Month 14th, 1747.

DEAR FRIEND,—This goes with a salutation of unfeigned love to thee, with whom I truly sympathize in thy present affliction. Yet thou hast not cause to mourn, as one without hope; for thy late companion has left behind him a sweet savour in the minds of many of the sensible, and he being dead yet speaketh, and his memory will live for generations to come. But this is thy greatest joy, that thou hast been made acquainted with, and thy soul espoused to Him, who can never be snatched from thee, whilst thou art willing to cleave to Him. He who has promised to be a husband to the widow, will I am persuaded be so to thee, and doubly make up the loss, by a super-added degree of His own Divine presence; as thou art resigned to His holy will in all things, which is our reasonable duty: for all His dispensations are for

good, though we are so short-sighted, and His wisdom is so deep, that it is many times beyond our comprehension. This is certain, that no afflictions are joyous for the present, but grievous; but as we know the Lord to sanctify them to us, they will work for us "a far more exceeding and eternal weight of glory:"—such I hope and believe thine will prove to thee. And though thy trial is great, thou art yet favoured above many in being blessed with a fine offspring, who at this time look promising to be a comfort to thee; and thou art sensible the Lord has visited and reached to some of them in a near manner; and hath so replenished you with the things of this world, that with His blessing you need not fear want or penury. But above all this, is to be prized, that the Lord has given thee a heart, which I believe more strongly desires for thyself and children an inheritance in Christ, than all outward enjoyments:—that both may be added to you, used in His fear, and to the glory of His name who gives them, is the sincere desire of thy sympathizing friend.

MARY PEISLEY.

About the Eighth Month, 1747, she returned to Mountmellick, to the house of her friend, where she before resided. Her continuance at this place was but for a few months, during which time she was attacked with a disorder in her stomach, which occasioned great weakness, and brought her very low. In a letter to a friend she thus expresses herself.

TO A FRIEND.

I gratefully acknowledge thy unmerited kindness in the concern thou shews for my health: I am sensible it is our indispensable duty to endeavour to

preserve life and health, by all lawful means that Providence is pleased to afford ; were it not so, I often think that mine is not worth caring for ; instead of being useful to any, I fear I shall be a burden to the creation, and miss the end of my being. Surely none whom he has sent into life, and visited with His matchless love and kindness, is more weak and unworthy than I am ; and were it so that He, by his divine power, was pleased to make use of me in any good work, it was all His own, of and from Him alone, I could have no part in it, but as passive clay in his hand. And blessed be his name, He is not limited, nor his power confined to any instruments ; He that found me in a polluted state, can raise up and sanctify many more for his work and service, and that he may do so in these dark and perilous days, is the travail of my afflicted soul.

M. P.

During this dispensation she wrote as follows to her brother, who had frequently occasioned much anxiety and disquietude to her mind.

TO HER BROTHER.

DEAR BROTHER,—For so thou art by nature to me, would to God thou wert so in a two-fold sense, viz., by adoption or new creation in Christ, which far exceeds all the ties of affinity or consanguinity, and will last beyond the grave, never, never to be dissolved. Mayst thou happily experience this, before time to thee here be no more ; for which end Providence has, in matchless love and condescension, wonderfully prolonged thy days, amidst imminent dangers and difficulties : may this be deeply pondered and wisely laid to heart by thee, otherwise it will add weight in the balance against thee, in the

great and notable day of account, that hastens on us both. Thou knowest, dear brother, it has often been my concern thus to remind thee concerning the important business of life, and thy neglect of it has almost discouraged me from further attempts: this may perhaps be the last; and I do with all the ardency my soul is capable of, joined with natural affection, earnestly desire that it may have the wished for effect.

I am in a very poor state of health and with little human probability of my being restored. My disorder is attended with acute pain; but blessed for ever be the name of my God, patience equivalent thereto has been administered. How it may be with me as to life or death I cannot say; but this is my greatest consolation, and such a one as is beyond the power of my tongue to express, or pen to set forth, viz., that I have not spent my health and strength in the gratification of my passions, or sensual appetites, but in some degree in the pursuit of that which now stands by me, and will go with me beyond time,—a good conscience towards God; whose love I feel to flow in my soul in such a manner, as to admit of no doubt that He is my friend,—or in other words, that He is in me, and I in Him, and will be so to all eternity, if I forsake him not. Believe me, brother, when I tell thee, at a time when dissimulation must vanish, at a season when we are best capable of knowing ourselves, and judging of all things in the clearest manner,—when the mists of the world are removed from before our eyes, and eternity presented to our view,—at such a time as this I may tell thee, I am not afraid to die; nor is the sound of mortality and eternity frightful to my ears. No, I cannot look on death as a king of terrors, but as a welcome mes-

senger; who comes with a happy release from all my trials, temptations and afflictions, to summon me to an eternity of unmixed felicity, to that which I have most loved and delighted in for years past, though favoured with but a glimpse and foretaste of it, whilst my soul is loaded with its companion, flesh; but what will it be when the face of the Divinity will be for ever unveiled, faith turned into vision, and the full fruition come to? These are words of truth and soberness. I know there is a kingdom of heaven, because I already feel it within me,—Christ in me, as said the apostle, the hope of glory; and because he lives, I live also;—not merely an animal life which must perish, but a life hid with Christ in God. Without a new creation in Christ, it is impossible for us to enjoy God, or, in the words of his Son Christ Jesus, see or enter the kingdom of heaven; had we not bodies taken from the earth it would be impossible we should enjoy or live by the same; and if we have not a new birth begotten or formed of God in us, it is likewise impossible we should live to or in Him. More I might say, to illustrate this important truth to thy understanding, if bodily strength would admit; but unless thou centres down in true sincerity and humility to the pure light of Christ in thyself, by which alone what is to be known of God is manifest in man, these things, with all the other truths of the gospel, will for ever remain a mystery to thee, as it has done to ages and generations, and to the wise and prudent of this world; but is revealed unto the babes, that are begotten and born of the incorruptible Seed and Word of God.

I conclude thy affectionate sister in the hope, and O! that I could say fellowship, of the gospel.

M. P.

About this time she felt a weighty concern to visit the churches in England ; and having obtained the concurrence of her Friends, accompanied by Elizabeth Hutchinson, she set forward from Mountmellick in the Seventh Month, 1748. They attended the Province Meeting held at Carlow, and went from thence to Baltibois, where they had a blessed helping meeting. The testimony went forth to those of other societies. They had a meeting at Timahoe, and went thence to Dublin ; where they had refreshing and comfortable meetings, the Lord's eternal Truth being over all. ' We were,' she expresses in a journal kept of this journey, ' comforted one in another, and enabled renewedly to bless the name of the Lord. The 27th of Seventh Month, we took ship for Whitehaven, and landed there on the 28th ; on the 30th we went to Pardshaw, where was held the Quarterly Meeting for Cumberland : the public meeting proved a glorious one, and was a time of solid worship ; the testimony of truth was exalted over all, and the everlasting gospel freely preached. After this meeting I had great consolation of soul, and we spent the evening in company with several Friends, in agreeable edifying conversation, and in much freedom and openness of spirit. Next day, being the first of the week, we went to their general meeting at Cocker-mouth ; on the 3rd to Whitehaven, low and depressed in spirit. Next day had a meeting there, in which I cleared myself ; I was led therein to set forth the call and qualification of a true gospel minister ; left it in peace of mind, but was much spent in body with the service thereof. The 5th, had a meeting in Broughton, where we were led to speak closely to some who had been visited in their young years, and were now grown lukewarm and indifferent. The

6th, had a good meeting at Isell, though small. Next day were at Keswick, the service chiefly to those not of our Society; had some close things to deliver to those that were. The 9th, at Allonby, whither came many Friends from other meetings, to whom Truth was freely declared. From hence to Holme, where we had a silent meeting, and understood they seldom sat free from disturbers. The 10th, had a low season at Kirkbride, the 11th at Bolton, the 12th at Wigton, which was large but low as to the dominion of life; next day had a meeting at Moorhouse, we had things close and hard to deliver. At Carlisle we had a good open meeting, my mind being much enlarged amongst them; yet I felt a concern rest with me to have another meeting in that city, which Friends readily agreed to. On the 15th, we had a meeting at Kirklington, which was large and satisfactory; and another at Carlisle in the evening, in consequence of the concern already mentioned, to which there came a great number of town's-folk; when I got there I found myself so weak in body and poor in spirit, and the people so unsettled in their minds, that I almost feared I should not be able to answer the service of the meeting: I earnestly desired that the cause and testimony of Truth might not suffer, let me suffer what I might. I had not sat long, before I found a flow of doctrine open in my mind; I stood up in the fear of the Lord, and the people soon became quiet and solid. I was strengthened beyond my expectation, and the meeting ended well; and blessed be the name of the Lord, I had great peace and satisfaction after it was over. Went thence to Scotby, and had a meeting; so to Ann Grenup's, and was at the Monthly Meeting in that quarter, where my mind was under much suffering;

but as I waited, the power of Truth arose, and I found ease and liberty of mind ; was led in a very close manner, the Seed had dominion, and the authority of Truth was over all. Went next day to Mose-dale, and had a travailing season in that meeting ; thence to Terrill, and had a poor meeting there ; thence to Isaac Thompson's, being very poor in spirit and low in mind.

‘ Next day we rested, spending the day much in retirement, which proved very helpful to me : and as I waited on the Lord to have my spiritual strength renewed, I felt a concern to have a meeting with the inhabitants, and one in the afternoon at Penrith on First-day. After I had well considered and weighed these things, the Friend with whom we lodged said, they were a people of no religion ; which did not discourage me, for it immediately arose in my mind, that they had the more need of help, and that, perhaps, they might more readily receive the Truth, than those who were more bigoted to ceremonies.

We went to Penrith next morning, when the Friends asked me if I would have an afternoon meeting ; I replied that I could better tell at the conclusion of the first meeting. We went to meeting, and it proved a good one, for Truth had dominion and was over all. Then I felt strength to have an afternoon meeting appointed, which was large and to great satisfaction ; some of the town's-folks being at the forenoon meeting, and the town pretty large, the report spread, and the people came until the house could hold no more with convenience. After this I spoke of the meeting which my mind was drawn to propose at Amen-bridge, where a Friend said there had been none before ; Friends seemed willing, but knew of no place to hold it in, except the house where we lodged,

which was large enough, and would have done well for the purpose, but the Friend said he could not admit of it, for fear of his landlord, who was a priest. I said I could not force their hearts nor houses, but hoped, as I had laid it before them, I should be made easy; and if not, I did not doubt that if I went to some of those who professed not with us, I should be accommodated. He said, there was a town a mile off, that he thought would answer better for a meeting, and that their town's-people would go thither; I told him I dare not go in my own will to have meetings where I pleased, but where Truth led me. He replied, if the folks of Penrith heard of the meeting, the streets, much less the house, would not hold them; then, said I, we may go to the fields. This, I believe stirred him up; he went away, and in a short time returned, and told me not to be uneasy, I should have a meeting:—accordingly it was appointed to begin at six o'clock next evening at another Friend's house in the town, which proved quite too small. They made all the room they could in two apartments and a hall, but many who could not get in were at the windows. We had a meeting at Strickland in the forenoon, which had before been appointed. When I came to see and sit amongst the people at Amenbridge, they seemed so ignorant of our manner of worship and principles, that my faith almost failed of doing any service, or administering help to them. After some time of waiting for Divine aid, I stood up; and they appeared to me as still and attentive, while I was speaking, as ever I observed any assembly. I laboured amongst them until my natural strength failed; and after meeting was over, I had great inward peace and comfort.

Next day we waited for their Monthly Meeting at Aldstone, and paid a visit to a Friend's family, where we had a sweet consolatory opportunity; and the same evening went towards Northumberland.

'The 25th of Eighth Month we continued our journey, and had a very difficult and dangerous road, much of it mountainous; and though reckoned but fourteen miles, it took from nine in the morning till six in the evening, save that we stopped a little to refresh ourselves; my mind was preserved tranquil and easy. Next day we had a hard laborious meeting, but I was mercifully helped through to the ease of my own mind. The following day we went to Cornwood, where we had a meeting. The 27th rode to Allendale, and the way being rough and mountainous, it was dangerous. My companion was thrown from her horse, and I seemed in imminent danger,—the way being narrow, and a considerable precipice just by where my horse stood, which being interrupted by my companion's falling became very uneasy: but at length, through the merciful interposition of Providence, she was taken up, very little hurt; and they got me safe off my horse. We arrived wearied with fright and fatigue. In a short time Friends got together, and we had a comfortable good meeting; which amply made amends for all we went through. The 28th, we had a large meeting. My spirit was under deep suffering, before I went to it, and for some time after; but through Divine aid, I fully cleared myself. When I came to my lodging, I was under a baptism of spirit, and could not tell the cause. I examined myself, and brought things to the closest scrutiny, to know whether I had done or omitted anything contrary to Truth, but could find no condemnation. At dinner I felt the Spirit of sup-

plication, which I gave way to, and found my mind free and easy. Next morning, the 29th, set out for Benfield; it was such hard weather, Friends would have had us stay, but as the meeting was appointed, I could not be easy so to do. It blew such a violent storm, that it was with difficulty we could sit our horses, or they keep their feet, being several times blown out of the path. It was fourteen miles over a black moor, where there was no shelter; our guides missed the way twice, once on the open moor. My companion, who was a young traveller, was discouraged,—stopped several times, wept and said she thought she could hold it no longer. I encouraged her to hold out to the end, and told her there was no abiding there. By the Lord's mercy, my mind was kept quiet and still, and about seven at night we got safe to our quarters, where we had a hearty welcome. The meeting was appointed to begin at nine next morning; it was small, but greatly to my satisfaction. I was led in particular to some person, who was under a temptation to join in marriage with one of another society, and likewise to declare that I had no outward information. After meeting, an elderly Friend told me, that I had hit the mark to an hair's breadth; for there was a young man, who he knew was under such a temptation, and had been advised against it. Went that night to Newcastle-upon-Tyne, eleven miles, stayed there several days, had a good meeting on Fifth-day, being 3rd of Ninth Month, though some states were hard to speak to, there being some deistical principles I believe cherished amongst them; and so close was the testimony, that they could scarcely bear to sit. After this meeting, a Friend told me I had spoken by revelation; but was so prudent as to say no more, as we were to stay until

after the next First-day, to equip ourselves for continuing our journey. In the interim visited the aged, who were confined from weakness. First-day, Truth eminently helped with its ancient beauty and brightness, dispelling all mists and clouds ; a glorious time it was to the comfort and edification of the church. The afternoon meeting was very full of Friends, and those of other societies ; it proved to me a sweet consoling time, the spring of life being opened for my own help and furtherance in best things ; but I had not any thing to communicate to the people. On the 6th, went to Shields, and had a small meeting : thence in the evening went to Sunderland. The 7th, had a meeting in the forenoon, to an increase of comfort ; praise be to Him who exalts His own testimony in the hearts of His children, and gives tongue and utterance to magnify His name and power. Had a refreshing season in the family where we lodged, the Lord breaking to us the bread of life for the nourishment of our souls ; afterwards we had an evening meeting appointed, which was large and to good satisfaction. The 8th, had a meeting at Shotton ; the 9th, at Durham ; the 10th, at Auckland, which last was a good meeting, and I felt a concern to have another there in the afternoon, of which I acquainted the Friend with whom we lodged ; he pleaded many excuses. I told him, I apprehended it was not the business of a minister, to proceed contrary to the minds of Friends, especially one so young as I ; and that as I had mentioned my concern, I hoped I should be easy ; if not, I could but come back again. My mind was soon relieved of its burden ; as the Lord my God knew my willingness to obey Him, He required no impossibility of me. Next day went six miles to Raby, had a large meeting there, several Friends coming

from divers places to meet us ; but that spirit was amongst them, that obstructs the spring of the ministry, and made it hard to speak ; yet by Divine assistance, I was enabled to clear myself, and came away with peace of mind. My companion was so ill that she was detained from meeting two days.

‘ On the 13th, we went to Lartington to meeting, and returned in the afternoon ; next day to Darlington, and had a meeting there on the 15th ; it ended well though hard in the beginning. The day following went to Stockton ; had a full meeting and came away in peace. The 17th, had a meeting at Yarm ; it was small, several young people came from Stockton, and it proved on the whole to good satisfaction. Next day, was at a small meeting, where sat a pretty while in silence, and a state of mourning for the cause of Truth. I eased my mind amongst them, and came away in peace. On the 21st, had a meeting at Gisborough ; and 23rd, at Moorsome. The 24th, was at the Monthly Meeting held at Castletown, where were many plain, honest, sincere Friends, and we were comforted in the Lord and one in another. Next evening at Hinderwell and Roxby. The 26th, went to Whitby, and that evening had a meeting with several Friends, who came to see us. Next day, attended a large meeting ; my spirit was under great suffering, and continued so until the afternoon, though I had delivered in the forenoon meeting what appeared to be given me ; but in the afternoon the power of Truth was in dominion, and every opposite spirit made subject ; things were spoken to closely and clearly, and Babylon threshed as with a sharp instrument, that she could not get from under. Then was my spirit made easy, and my soul rejoiced in the Lord, who is worthy ; and prayer, praises and thanksgiving, ascended unto Him that lives forever.

Had the company of several Friends this evening, which was spent in, I hope, profitable conversation. The 28th, had a meeting at Stentondale. The Friends in this quarter are but few, I think eight families composed the meeting; it was with these few a memorable season of humbling gladness.

‘Came to Scarborough in the evening of the 28th, and next day had a large and satisfactory meeting. In a Friend’s family where we spent the evening, had a reaching affecting season, manifested by much brokenness of spirit. The 1st of Tenth Month, had a meeting at Pickerington; and the 2nd, at Kirbymoorside, which was large, and attended with the going forth of some seasoning instruction. Went after meeting to John Richardson’s; he is near eighty-four years of age, a man very remarkable for sweetness and liveliness of spirit, full of love, clear in his understanding, and his memory strong. He sat up till late with us, relating the wonderful dealings of the Lord with him, which was truly edifying, and such as I had never heard before. He was quite open with us, which I looked upon as a favour from the Lord; I wept much at parting with him, and when we took leave, he desired the Lord might bless us. Next day went to Malton. The day following, had a large meeting, and passed through a laborious exercise amongst them. The evening was spent to spiritual profit, in waiting for a renewal of strength, and imparting some of the bread handed to my soul to others, whom I visited in their families; left this place with peace of mind.

‘On the 6th, I was at a Monthly Meeting at Bridlington; it was a season of suffering, my mind being very low after it, which caused an examination, but finding nothing to accuse myself of, was made easy.

The 7th, we were at Hornsea Meeting; the Lord's eternal power broke in upon us, to the comfort and refreshment of our souls, and it was a time of solemn worship. Next day we were at a meeting at Oustwick, to our great comfort, and solid refreshment. The 9th, at Eastend. The 10th, had an evening meeting at Hull to profit and edification, through the aboundings of that life, which enlightens and sanctifies.

‘On the 11th of Tenth Month we went to Beverly, a town where no Friend lives, having felt a particular draft to have a meeting there; several Friends from Hull attended, and the people flocked in until the house was near filled; I stood up and began to speak, but people rushed in so, that I was under the necessity of stopping, until they were settled; I then proceeded, and a glorious meeting it was, the Divine power and authority of Truth commanding silence throughout the multitude. Next day we went to visit a few at Skitby, who were lately convinced, with whom we had a good meeting, and some open, profitable conversation. The 13th, we went to Northcave; Friends from several parts adjacent came thither, which made the meeting large, but not open and lively; we had hard labour, yet it ended pretty well. The 14th, had a meeting at Howden; there were but few Friends, and some of the town's-people; who being in the Ishmaelitish, mocking spirit, the true Seed did not reign amongst them. The 15th, were at Ratcliff; the 16th, at Thorn; the 17th, at Braithwaite; and the 18th, again at Thorn. These meetings were generally small, and low as to the life of religion, which caused laborious work for us to get down to the Seed, so as to minister to the states of the people. The 20th of Tenth Month, had a meeting at Beltoft, which proved satisfactory; some who were not of our

Society attended, who were very solid and attentive ; some were tendered, and several came in the evening, with a desire of having a meeting with us ; but feeling no concern for it, I could not encourage it. On the 22nd, visited the meeting of Blyth in Nottinghamshire, which began at two o'clock ; I was led very closely in it, had to remind them of the practice of our elders, and told them, if they would search from whence that custom of deferring meetings until afternoon had its origin, they would find it was not in the Truth. The meeting ended well, in the sweet consoling love of the Lord my God ; the Friend we lodged with, not being at meeting, but engaged in his shop, I had some close discourse with him, concerning his duty to God ; at first he seemed to put it off, but was brought to acquiesce with what I said. Next day had a small, but good meeting at Warmsworth ; had a loose, libertine spirit to speak to ; which the authority of Truth helped me through with, to the enlargement of peace in my own bosom, and the exaltation of that power, which, when it rules, causes the righteous to rejoice. The 25th being First-day, was at Pontefract meeting, which seemed very weak and dwarfish, as to the life of religion ; their undue liberty in externals, manifesting that their dwellings were not with the humble Seed, that crucifies to the world, and tarnishes its beauty : had little to communicate, yet felt a revival of light and strength to my own state. I had a concern to have a meeting with those not of our Society ; a great number attended, many of whom were light and vain, but while I was exercised in speaking, they were mostly quiet and attentive, and I hope the opportunity was to edification. The 26th, had a meeting at Selby, which was but small. That evening went to York, and attended the Quarterly Meeting, which

began at five o'clock ; it was a season of travail and exercise to a living remnant. Next morning at nine, the meeting of ministers and elders began ; when the baptizing power of the Lord was witnessed by the faithful, and through the succeeding meetings, help was graciously afforded, and the church was edified.

Her written memoirs contained particular accounts of the meetings visited throughout England, which are omitted for brevity sake, having given the above specimen of her travels and baptisms ; there is one extract however which has been preserved of her journal, which is too remarkable to be omitted : it appears to have been written when travelling in Yorkshire, at Knaresboro'.

‘ Having been under deep baptisms and poverty of spirit, as I quietly rode along, the Lord was pleased in mercy to break in upon my mind, by his life-giving presence and power ; and it became the language of my soul,—“ Speak Lord, and thy servant will hear.” After which, many things were divinely opened to me, wherein I greatly rejoiced, and was thankful to the Lord my God. Then I found a sudden but gentle rebuke, and heard as it were a voice, that said in the secret of my soul, “ These dispensations thou most delightest in, are least pleasing to me, and not so beneficial to thy soul, as that pure poverty of spirit, brokenness and contrition of heart, which bring into humility of mind ; and the reason why this is so little desired, and so unpleasant to the creature, is, because it can have no part therein, but is wholly and entirely excluded and set at nought—can discover no beauty or excellency in it ; and this is the reason I love the offering of a broken heart and contrite spirit, as it is most pure, and without any mixture of the creature.

For, whether there be prophecies, Divine openings, revelations, consolations, joyings or rejoicings in the Holy Spirit, gifts of healing or tongues or utterance, in all these self can rejoice, and have a share, being obvious to it, and bringing it honour." Then said I, "Lord dispense to me what is most pleasing unto thee, and best for my soul, so long as my weak faith and patience can endure it; but when I am ready to faint, give me a little of the wine well refined on the lees, that my soul may rejoice in thee, the God of my salvation."

The following letter was written from Bradford in Yorkshire, 2nd of Eleventh Month, 1748.

TO JOSHUA STRANGMAN.

A few days ago thy acceptable letter reached me at the city of York, which I read with a mixture of satisfaction and sorrow; satisfaction to find, that thou still retains thy love to the eternal excellency; and sorrow, that the powers of darkness should still so far prevail, as to cause such strong struggles of soul, and sore conflicts of spirit, as thou writest of: but I have not the least doubt of thy deliverance, and firmly believe thy God will magnify and exalt His own Divine power in thy soul; and make bare His holy arm for thy salvation, by revealing it in thee, an unfailing preserver in every needful time. This I write not altogether from myself, nor from the impulse of friendship and gratitude; it is from a degree of that assurance and humble confidence, which Truth has at this juncture communicated. It is reasonable to think by thy conflict, that the time of thy release is at hand; it was so with Israel of old when they were to be brought out of that dark land, their task-masters were harder, and their burdens made heavier; for, I

believe there has no temptation befallen thee, but what has been witnessed by thy brethren who have trodden the same steps, even through the region and shadow of death, by the gates of hell, yea, out of the belly of hell have some called as Jonah did, and He heard them. His righteous ear is not grown heavy that He cannot hear ; but for the sighing of the poor, and groaning of the needy soul, He will yet arise ; and then it is that all our enemies are scattered, and one enabled to chase a thousand, and two to put ten thousand to flight.

Though it must be confessed it is a day of darkness, famine and distress, yea, thick darkness, that may be felt ; yet blessed be the name of our God, He is as a Goshen to his children, giving them light in their habitations ; and setting a mark upon them, who sigh and mourn for the abominations of the people. Thou seems willing to give me an idea of thy spiritual state and condition, even by an outward representation ; but I think I may say of a truth, I have both seen and felt it, even by sinking down below all that is of the creature, to the pure humble Seed of life ; where the visions of light are seen, and the voice of the great oracle heard, distinct from any other sound. Here have I found thee present, in Him who is omnipresent, and tenderly sympathized with thy soul, according to my small measure. In this do I desire to have our friendship renewed, and fellowship kept stedfast, which is with the Father, and the Son.

I take kind thy seasonable warning to watchfulness, which I surely stand in need of, in this time when drowsiness and spiritual lethargy have generally infected mankind. Thou wilt, perhaps, like to hear an account of my spiritual progress, and travel Zionwards, and of the states of the churches here, so far

as my small sight can reach ; and I may say, it has been a real grief and affliction to my mind, to see the desolation, darkness and insensibility that generally prevail ; having been made to go mourning on my way, with this language in my soul, ‘ Lord, to whom hast thou sent me ? Where shall I find thy flock and family upon earth ? for I see very few who like even to hear or speak of thee, and surely if thy love had the pre-eminence, out of the abundance of the heart the mouth would speak, or, at least, the soul would love to wait in silence for thy Divine appearance.’ But alas ! many seem to have nothing further to inquire about, than whence we came ? whither we go ? our names or parents, or if we be married ? To which last question I often answer, I hope I have been honourably espoused to one husband ; but they are quite ignorant of Him whom my soul loveth, and of my meaning. Yet although it be thus, there is a living remnant in this part of the world, though under great suffering and oppression ; with which I have been made deeply to sympathize, and have greatly admired the Lord’s goodness and condescending love ; his forbearance and long suffering to a disobedient and gainsaying people, not willing that they should perish.

As to my own particular, I find the truth of that saying of the Apostle, that “ they who preach the gospel, live by it,” in a spiritual sense ; and though the Lord has been pleased at times to cause His candle to shine upon my head, and clothe me with his royal robes, yet I often witness, a being entirely emptied, stripped and destitute almost of daily bread, and have had as Mordecai, to go down and sit at the king’s gate, all which I see is for my good ; for when a cistern is let dry, the earthy sediment is discovered, a

fit time for cleaning it, that so the water may flow from it with greater purity : therefore I strive to learn that great lesson, of being content in all states, and may say to the praise and honour of my kind Master, that He hath (since I have given up to serve Him) caused His peace to flow in my soul as a river : whose current is not long to be controlled by all the impediments which can be laid in its way. Blessed for ever be His holy name, He has afforded me strength to discharge myself faithfully and honestly wherever my lot has been cast, both publicly and privately ; so that I have no condemnation on that account, nor have I ever yet repented leaving all to answer His holy requirings, but do humbly thank Him, that He enabled me so to do ; and, were crowns and diadems laid at my feet, I would not give His approbation for them all, for it is surely a dreadful thing to fall into the hands of an incensed and omnipotent Being.

Before I conclude I would say, beware of Esan's crime ; it was when his soul was ready to faint, that he despised his birthright ; when he had been eagerly pursuing something he delighted in, (I observe it was not the Truth) he came to this unwise conclusion, "Behold I am at the point to die, and what profit shall this birthright do me?" He wanted patience and solid reflection, and afterwards had bitterly to repent when too late. Had he not resigned it none could have taken it from him, neither can all the powers of darkness from thee, if thou resolve to keep it ; this must be done, by cleaving to the Lord with all thy heart, with all thy soul, and all thy strength, which that thou mayst be enabled to do, is my fervent prayer.

M. P.

TO SAMUEL JUDD, IN IRELAND.

*Mankinhols, the mountains, in Yorkshire,
23rd of Eleventh Month, 1748.*

DEAR UNCLE,—In the bowels of unfeigned love do I salute thee, sincerely desiring thy growth and increase in that which is most to be desired by the children of men. I have thought of writing to thee for some time past, but waited for better tidings, having been of late in a poor state of health by a violent cold which I got from laying in a damp bed. I strove with it, and kept travelling for some days, still growing worse, but was forced to submit, and was laid up for near a week: kind Providence directed my steps to the house of an eminent physician, a rich and good Friend; where they were all ready to do every thing in their power for me, and he skilful and free to administer what was suitable to my weak condition; so that my mind was quite easy and resigned to the Divine will, and I could not accuse myself of being the cause of it. At my parting from them I would have made him some gratuity for his care and kindness, but he answered in the humility of his mind with tears in his eyes, it was the desire of both him and his wife that they might be found worthy to be the servants of the servants of the Lord,—in whose love we parted.

The night before last I thought myself the nearest to my final change, that I ever was since I received life; [occasioned by a large sulphurous fire in her bed-room:] the family were much frightened, and fain would have sent eight miles for a physician; but I positively forbad it, and told them I should soon be better one way or other. And indeed I was by the infinite mercy of God entirely resigned, and as willing

to go as stay ; I looked upon death but as a happy release from all my probations, dangers and troubles ; I had no condemnation in myself, the accuser of the brethren being cast down, and a lively hope given me, that through the mercies of Christ my Redeemer, I should rest with Him in unembittered felicity for ever and ever. It was the secret language of my soul to Him, who knows the intents and purposes of every heart, that my life might not bear a later date, except it was more fully to answer the end of my being. Oh ! may the eye of my mind be made more single, and my heart thoroughly fixed on Him who alone deserves it ; that by dying daily, I may know Him to live, and being thoroughly emptied and unbottomed of [having no reliance upon] myself, let Him be all in me ; that so in Him I may live, move and have my being, who is the saving health of His people, life in death, and strength in weakness : may this be the desire of all my well-wishing friends for me in their entrance into the sanctuary. Oh ! how desirable is that pure fear, which brings to obedience, and exempts from all other fear, even of death itself, which is to the disobedient a king of terrors !

Many are the dangers and hardships we meet with by very bad roads and cold stormy weather, which I often think no worldly motive could move me to ; but as it is in the service of the Best of masters, His Divine arm is underneath to support under all, giving the rich reward of solid peace and satisfaction ; which far excels all this world can give or take away ! I have never yet repented my coming into this nation, but do humbly thank Him, who thought me worthy of such a call ; and if my lot in this world should prove too hard for my natural strength, I shall have no cause to regret that my pilgrimage will be too soon

as my small sight can reach ; and I may say, it has been a real grief and affliction to my mind, to see the desolation, darkness and insensibility that generally prevail ; having been made to go mourning on my way, with this language in my soul, ‘ Lord, to whom hast thou sent me ? Where shall I find thy flock and family upon earth ? for I see very few who like even to hear or speak of thee, and surely if thy love had the pre-eminence, out of the abundance of the heart the mouth would speak, or, at least, the soul would love to wait in silence for thy Divine appearance.’ But alas ! many seem to have nothing further to inquire about, than whence we came ? whither we go ? our names or parents, or if we be married ? To which last question I often answer, I hope I have been honourably espoused to one husband ; but they are quite ignorant of Him whom my soul loveth, and of my meaning. Yet although it be thus, there is a living remnant in this part of the world, though under great suffering and oppression ; with which I have been made deeply to sympathize, and have greatly admired the Lord’s goodness and condescending love ; his forbearance and long suffering to a disobedient and gainsaying people, not willing that they should perish.

As to my own particular, I find the truth of that saying of the Apostle, that “ they who preach the gospel, live by it,” in a spiritual sense ; and though the Lord has been pleased at times to cause His candle to shine upon my head, and clothe me with his royal robes, yet I often witness, a being entirely emptied, stripped and destitute almost of daily bread, and have had as Mordecai, to go down and sit at the king’s gate, all which I see is for my good ; for when a cistern is let dry, the earthy sediment is discovered, a

fit time for cleaning it, that so the water may flow from it with greater purity : therefore I strive to learn that great lesson, of being content in all states, and may say to the praise and honour of my kind Master, that He hath (since I have given up to serve Him) caused His peace to flow in my soul as a river : whose current is not long to be controlled by all the impediments which can be laid in its way. Blessed for ever be His holy name, He has afforded me strength to discharge myself faithfully and honestly wherever my lot has been cast, both publicly and privately ; so that I have no condemnation on that account, nor have I ever yet repented leaving all to answer His holy requirings, but do humbly thank Him, that He enabled me so to do ; and, were crowns and diadems laid at my feet, I would not give His approbation for them all, for it is surely a dreadful thing to fall into the hands of an incensed and omnipotent Being.

Before I conclude I would say, beware of Esau's crime ; it was when his soul was ready to faint, that he despised his birthright ; when he had been eagerly pursuing something he delighted in, (I observe it was not the Truth) he came to this unwise conclusion, " Behold I am at the point to die, and what profit shall this birthright do me ? " He wanted patience and solid reflection, and afterwards had bitterly to repent when too late. Had he not resigned it none could have taken it from him, neither can all the powers of darkness from thee, if thou resolve to keep it ; this must be done, by cleaving to the Lord with all thy heart, with all thy soul, and all thy strength, which that thou mayst be enabled to do, is my fervent prayer.

M. P.

TO SAMUEL JUDD, IN IRELAND.

*Mankinhols, the mountains, in Yorkshire,
23rd of Eleventh Month, 1748.*

DEAR UNCLE,—In the bowels of unfeigned love do I salute thee, sincerely desiring thy growth and increase in that which is most to be desired by the children of men. I have thought of writing to thee for some time past, but waited for better tidings, having been of late in a poor state of health by a violent cold which I got from laying in a damp bed. I strove with it, and kept travelling for some days, still growing worse, but was forced to submit, and was laid up for near a week: kind Providence directed my steps to the house of an eminent physician, a rich and good Friend; where they were all ready to do every thing in their power for me, and he skilful and free to administer what was suitable to my weak condition; so that my mind was quite easy and resigned to the Divine will, and I could not accuse myself of being the cause of it. At my parting from them I would have made him some gratuity for his care and kindness, but he answered in the humility of his mind with tears in his eyes, it was the desire of both him and his wife that they might be found worthy to be the servants of the servants of the Lord,—in whose love we parted.

The night before last I thought myself the nearest to my final change, that I ever was since I received life; [occasioned by a large sulphurous fire in her bed-room:] the family were much frightened, and fain would have sent eight miles for a physician; but I positively forbid it, and told them I should soon be better one way or other. And indeed I was by the infinite mercy of God entirely resigned, and as willing

to go as stay ; I looked upon death but as a happy release from all my probations, dangers and troubles ; I had no condemnation in myself, the accuser of the brethren being cast down, and a lively hope given me, that through the mercies of Christ my Redeemer, I should rest with Him in unembittered felicity for ever and ever. It was the secret language of my soul to Him, who knows the intents and purposes of every heart, that my life might not bear a later date, except it was more fully to answer the end of my being. Oh ! may the eye of my mind be made more single, and my heart thoroughly fixed on Him who alone deserves it ; that by dying daily, I may know Him to live, and being thoroughly emptied and unbottomed of [having no reliance upon] myself, let Him be all in me ; that so in Him I may live, move and have my being, who is the saving health of His people, life in death, and strength in weakness : may this be the desire of all my well-wishing friends for me in their entrance into the sanctuary. Oh ! how desirable is that pure fear, which brings to obedience, and exempts from all other fear, even of death itself, which is to the disobedient a king of terrors !

Many are the dangers and hardships we meet with by very bad roads and cold stormy weather, which I often think no worldly motive could move me to ; but as it is in the service of the Best of masters, His Divine arm is underneath to support under all, giving the rich reward of solid peace and satisfaction ; which far excels all this world can give or take away ! I have never yet repented my coming into this nation, but do humbly thank Him, who thought me worthy of such a call ; and if my lot in this world should prove too hard for my natural strength, I shall have no cause to regret that my pilgrimage will be too soon

over, seeing the danger I am placed in here in an enemy's country, having a continual warfare to maintain against three potent adversaries, the flesh, the world and Satan. And oh ! how many seeming brave soldiers have cast off their spiritual armour, deserted their Captain, and shamefully quitted the field of battle ; which makes me fear always, lest it should be my unhappy case ! So that if I can live long in a short time by living well, it will be better than if I could live a thousand years twice told, to worse than no purpose.

Having poured out my thoughts freely as into the bosom of my friend, I shall strive to draw to a conclusion, desiring thou may give my dearest love to thy daughter and the rest of the family, with all my kind inquiring friends as if named, and accept a part thyself, my companion joining, from thy truly affectionate and much obliged friend and cousin,

MARY PEISLEY.

From London she wrote to a friend after this manner :—

To ———.

There are many hindering things to obstruct us in our journey, enemies within and enemies without ; with the general lukewarmness, and indifferency about religion, that prevails among the professors of christianity of all sects and denominations, so far as I see ; their example, instead of inciting to zeal for the cause of God and the pursuit of virtue and piety ; their deadness, dryness, carnality and insensibility, are in great danger of leavening into the same spirit. I find occasion for a strict and constant watch, with fervent prayer to the God of my life, for help, strength and deliverance from the flesh, the world and Satan, which

war against my soul. I bless His great and glorious name, in that the Lord still continues, by the inshining of His Divine light, to keep me sensible of my weakness, frailty and manifold infirmities, and the need I have of looking steadily to my holy Head ; and of the help of my fellow-members, in the mystical body : I have often desired, when scarce able to pray or breathe [in prayer] for myself, that He might be pleased to hear, and have regard to their good desires for my preservation ; and I think I have often witnessed the benefit of the help of their spirits.

I have been through the north, south, east and west of this nation, at the meetings generally, great and small ; there now remain several of the midland counties, which I believe will take me up most of this summer ; and then I hope to see my native land in peace, which will be matter of comfort to me. A large share of suffering has fallen to my lot, in this land ; but none of those things move me, neither count I my life dear, in comparison, that I may win Christ, the hope of glory : yea, I have rejoiced to be found worthy to suffer for His sake, knowing it is such that shall reign with Him. Surely of all perils by sea and land, there are none so hard to bear, as that from false brethren, which I have not been exempt from : but through all, I am preserved in peace of mind, and restored to a far better state of bodily health, than I once expected ; for which great blessings, with all other unmerited favours, I humbly desire to be made and kept truly thankful.

M. P.

TO TWO FRIENDS IN THE MINISTRY.

Many things have occurred, to hinder my writing to you sooner ; not that I have any thing material to

communicate, except what concerns my own particular, which I hope you are not altogether strangers to; if I may boldly lay claim to a part in the mystical body, whereof Christ is the head; members of which, I fully believe you are, and doubtless have had a feeling in spirit for a weak member suffering, though far remote in body, yet present in Him who is omnipresent. For I may truly say, of late, it has been a time of deep trial to my poor soul, its Beloved having withdrawn as behind the curtain; and not only so, but suffered the accuser of the brethren, to cast some of his most fiery darts at me, and roar upon me like a lion; yet was the Lord's good Spirit lifted up as a standard in the most needful time. I humbly hope, it was for the refining of my faith, and fitting for further service; because we can never so effectually or certainly speak of the wiles of Satan, and God's deliverance from them, as when we have seen them in ourselves. If I know my own heart, I am truly willing, to be emptied as from vessel to vessel; that so I may have no lees or dregs to settle on. I do not complain of the Lord's dealings with me, but rejoice that I am counted worthy in some measure to suffer; and desire I may be humbly thankful, that He is using means, such as comport with His infinite wisdom, for my preservation from the epidemical disorders, which abound in the visible churches professing godliness.

I travelled a week in the county of Suffolk in silence, was at six appointed meetings, and had not strength to open my mouth in any of them; a path I am ready to think more will be called into, if rightly subject to the Divine will; for the church in many places groans under a dead lifeless ministry.

M. P.

She wrote the following letter to a Friend in the ministry, who had been instrumental in the Lord's hand to impart such help and counsel, as had a tendency to awaken her, when in the sleep of carnal ease and forgetfulness:—

To J. T.

Such a jealousy as possessed the mind of the eminent apostle, concerning the believers in his day, hath laid hold of me concerning thee; which was lest he that beguiled Eve, should beguile thee, from the simplicity that is in the Truth. As I was this day in my solitary retirement, it was brought to my thoughts to write thee a few lines, and I reasoned thus with myself: What shall I, who am a poor weak child, say to one who was in Christ before me, and instrumental in the great Hand, to beget me in the Truth? I likewise remembered, the apostle travailed in birth for his little children,—made mention of them day and night in his prayers,—wrote them excellent epistles, and especially to his son Timothy, who was engaged in the weighty work of the ministry. What excellent fatherly instruction does he give him, but none from the son to the father. Where is thine to me, in this the day of my great trial and exercise? Ah! where is that which should come upon thee daily, the care of the churches, or at least the heritages of thy God? I wish no other care may have intruded itself in the room thereof, which may have caused thee to fall asleep, in this lukewarm, backsliding, degenerate age.

Be aroused, for the Lord Jesus Christ's sake, thy soul's and the churches'. Consider what thou art doing with these excellent talents, which the great Lord has committed to thy trust. If thou should cease to use them to the honour of His name, those

who are as the stones of the street, will cry out against thee ; and I, if I keep my place, shall be a witness to the sufficiency of that gift which thou hast received. Do not again become a slave to the world. Consider the dignity of thy high and holy calling, which is no less than that of a king's son, to be an heir with God, and co-heir with Christ. Suffer not a sensual worldly tincture, to pervert thy taste from that fountain of life, which thy soul had once so quick a relish for and thirsted after, even as the hunted hart does after the water-brooks. Bear with my freedom and jealousy, which proceeds from the universal love of God, that wishes well to all. I would not have thee think I write from prejudice of mind ; thou knowest there is no cause for that ;—nor yet from information. No, I never heard one word against thee, since I left you.

I should be pleased to hear from thee, how it fares with thee ; for I long to hear of thy prosperity in the Truth, which would be a great comfort to my poor soul, that oft goes mourning, as between the porch and the altar, for the desolation of spiritual Jerusalem. Let us so run, as not uncertainly ; so fight, not as beating the air ; but keep under the body of sin and death, as well as the mortal body, bringing all into pure subjection, and obedience to the holy cross of Christ.

The following letter was to a relation :—

To ———.

The one thing needful is only worth our care and constant pursuit ; and surely there are many impediments and hindrances in this dangerous deluding world, that are often ready to turn us out of that narrow path, which leads to life. This has my soul experienced, by being drawn aside through unwatch-

fulness, and the prevalence of temptations; and I have found it hard work to return into the right path. I have many times thought, a soul rightly influenced, and affected with the love of God, is like the needle touched with the load-stone; that whichever way it be turned, rests not, nor settles, till it comes to its true centre; that is, while it retains the virtue of the loadstone. Thus it is with the soul, that has been quickened and renewed by that efficacious power, which has been extended to draw our souls from earth to heaven; for certain it is, they have a natural tendency to sink into the earth, or earthly enjoyments: but unless we renewedly witness the visitations of that warming heart-melting love of God, which keeps the soul alive to Him, and brings into that holy fellowship, which is with the Father, and His Son Christ Jesus, by livingly feeling Him to be in us, and we in Him, all religion is but dead form and empty shew. As the branch cannot bring forth fruit of itself, except it abide in the vine, no more can we, except we abide in Him, and draw sap and nourishment from the pure root, bring forth fruit acceptable in His sight; who looks at the purity and sincerity of every heart and soul. He sees nothing in us, pure, amiable or lovely, but as His own work of grace is suffered to be carried on; that so Christ may be made of God to us, wisdom, righteousness, sanctification and redemption; and to do all in our power to facilitate and help forward this great and glorious work, is the important business of our lives.

M. P.

TO JAMES GOUGH.

Lancaster, Second Month 9th, 1749.

DEAR FRIEND,—I received thy acceptable letter some weeks since; I likewise heard of thy near trial,

in losing thy bosom friend and dear companion; in which trouble I have sympathized with thee, and sincerely desired that this with all other of the Lord's dispensations may be truly sanctified to thee, and tend to the bringing home and centring thy mind on that which is immutable, and which cannot be snatched from thee, so long as thou cleaves to Him, and art united to Him in spirit. May all these things be as seasonable warnings to us, the few moments we have to stay here, to turn our eyes from this transitory world, conducting ourselves, or rather being conducted by our Great Pilot, as passengers seeking the haven or port of rest; not entangling ourselves with the unnecessary incumbrances of this life, by which many have been drawn to perdition and error, and have pierced themselves with divers sorrows: but as our worthy elders, who pursued their lawful affairs with moderation, acting from a principle of justice and honesty, to keep a conscience void of offence towards God and man; demonstrating abundantly by their converse and commerce amongst mankind, that they sought not to advance themselves or families to wealth, honour, and dignities in this world, but contrariwise to promote their Master's kingdom, having a single eye to His honour in all they took in hand, whereby their bodies became full of Divine light, and in that alone were all the snares of Satan discovered, and power given to escape them. Ah! my dear friend, may this be our happy experience, that as the Lord has seen meet in the infiniteness of His goodness and mercy, to call us with a high and holy calling, we may walk in pure fear and watchfulness, so worthy of our vocation, as that we may be made and kept sanctified chosen vessels, meet for His heavenly use, and so become pillars in His house; that we may

never go out, demonstrating whose servants we are, and what life we are governed by, even that which is hid with Christ in God, which deadens and crucifies to this present world, and the life and delights of it, and leads the soul to seek and obtain celestial joys, while in these tabernacles of clay, knowing that we shall shortly put off these bodies, and the soul appear naked and bare, having no advocate but Him who has been in us. Let us therefore use our utmost endeavours to make Him our friend, by yielding perfect obedience to His dictates and blessed manifestations, diligently waiting to know what His will is concerning us, that so it may be as our meat and drink to do His work, which He is pleased to count us worthy of, and to call us to.

Often is my mind brought very low under the sight and sense of the few in this our day, who are made rightly willing to bow their necks to the yoke of Christ, whereby they might be made nothing to, nor of themselves, thoroughly emptied and unbottomed, that so Christ might be all in them. It is indeed lamentable to behold many up and down in the churches who are arrived to the pitch of elders for age, that should be grown to the measure of the stature of the fulness of Christ, bright way-marks and leading orbs in the firmament of God's power. Instead thereof, the dragon by his tail has drawn them to the earth; wells they are without water; dry withered fruitless trees, twice dead, plucked up by the roots, being rich in words and expressions of former experience, but out of the power of Truth, which alone can give a savour of life unto life, and death unto death, and a certain alarm unto the battle of the Lord. It often falls to my lot to sit in silence, as a fool, under suffering, and in deaths oft; for I believe it is the will of our God to

have his people drawn from sounds to Him the living substance. May it ever be my care and concern, to keep with the precious Seed, whether in bondage or oppression, for it is only such can truly reign or rejoice with it; knowing the Lord to be my emptiness and fulness, having no other fountain, well-spring or treasure; for it is in this alone I can find solid peace, lasting satisfaction and safety, even in being nothing but what He is pleased to make me. And the longer I am exercised in the great work of the ministry, the more weighty and mysterious I find it to be,—the less capable and [more] unfit I find myself, that is of myself, to meddle, or do any thing in it,—and the more need entirely to depend on and wait for the coming and opening of the Word of life, (in which the state of the churches is felt and spoke to,) and *that* is the very quintessence of a true ministry. Often are the secret cries of my soul to the Lord that He would cause true judgment to begin at the sanctuary, at the head and at the heart, that so right soundness might be found therein: then would the whole body be built up and edified in love, and blessed for ever be the holy name of our God! I hope and believe there is yet a remnant preserved on the face of the earth who prefer Jerusalem before their chiefest joy, and the peace and welfare of Zion more than their lives: but oh! they are too few.

Friends in a general way are very kind and tender to us, bearing with our infirmities and weaknesses of mind, which are many, though by Divine mercy I am much better than when I left home. May I be found worthy of being brought by the Eternal Spirit into the remembrance of the living body in my native land, when they are made glad in His holy house of prayer; for surely I have need of every help consi-

dering the great engagement I am under in these perilous backsliding days.

MARY PEISLEY.

The following letter was written to a Friend in the ministry.

To ———.

Since we parted, thou hast been so much in my thoughts, with strong desires for thy preservation and growth in the ever-blessed Truth, that I could not avoid saluting thee by a few lines, in that love which seeks the peace and welfare of Zion, with the enlargement of her borders; which a remnant are at times deeply concerned for. And ah! saith my soul, may no other concern whatsoever, erase the remembrance of it from our minds, so as to hinder us from preferring it before our chiefest joy. This is what will make for our peace here and eternal salvation hereafter; which it is our business and interest to pursue, with the utmost vigilance our frail nature is capable of, seeing our adversary goes about like a roaring lion, seeking whom he may devour; and not only so, but as a subtle serpent, working in a mystery of darkness, by which he has drawn down to the earth, many bright stars, causing them to contend for the glory, honour and friendship of this wicked world, instead of the precious faith delivered to the saints; which powerfully works by love, to the purifying of the soul, and making them pure and holy, as He that hath called them is holy. Oh! may my soul fear always, lest I, or any of my dear brethren and sisters in the Truth, should fall short of an admittance in the great and notable day that draws near apace.

When I consider the very few bright shining examples that this age affords, who have disinterestedly devoted themselves to the service of Truth, and been kept unspotted of the world, having on the white linen which is the righteousness of saints; my fears are augmented, and my cries to the God of my life increased, not only for my own preservation, but that of his heritage in general. In a peculiar manner, am I concerned for those whom he hath called to the weighty work of the ministry; that the eyes of our souls may be kept so single to the honour of God, as that we may minister suitably, from the Divine Spirit, to the states and conditions of the people, without partiality, or respect to persons; for in this case, (as saith the apostle) if we have respect for persons, we commit sin. In order to avoid this heinous, dangerous crime, we had need to take notice of the wise caution frequently mentioned in the writings of our worthy elders and faithful ministers, in the morning of this latter day; not to be taken by the affectionate part with any, lest it should prevent seeing rightly the situation of the lowly seed of immortal life, and hinder ministering suitably to it, but minister life and strength to that which should be slain, famished, and brought to the death of the cross. O! may we fulfil our ministry, so as to be pure from the blood of all men, in the tremendous day of account, studying to shew ourselves approved unto God, as labourers that need not be ashamed, rightly dividing the word of Truth.

M. P.

TO SARAH BEALE.

Lancaster, 11th of Second Month, 1749.

DEAR COUSIN.—I heard of the death of thy

worthy mother, who I doubt not is removed from a place of affliction, pain and probation, to the full fruition of unembittered felicity, endless joy and peace; whose loss to you, my relations, to whom she stood in the place of a parent, I am sensible is great, and perhaps more than you can at present conceive or imagine: for I know youth are apt to think the greatest happiness in this life, consists in having liberty to gratify their will without control which till they know to be governed by the will of God, is one of the greatest trials and dangers that can befall them. I well know by experience the disadvantage it is to want the care and instruction of a good mother, which makes me the more to pity thy case. Had not Infinite Goodness arrested me in my headlong race, it would have brought me to the gates of destruction and the chambers of death,—terminated in my utter ruin both of soul and body, by bringing me to infamy here and eternal misery hereafter;—and all this by gratifying a vain and carnal mind, which hurried me so precipitately into youthful pleasures, that I had not time to see and consider the danger I was in.

And now my dear cousin, I have to reflect on the difficult station thou art placed in, and the great duties that will necessarily fall to thy charge in thy tender age, as that of a mother to thy younger sisters and brothers, a help and companion to thy father, and a stay to his family: all which I have sincerely desired thou might be rightly enabled honourably to acquit thyself in; and that must be by timely and carefully applying to the Fountain and original Source of all true wisdom; entirely disclaiming and renouncing all strength and sufficiency of thy own without Him, who is power and perfection itself.

Let it be thy care to gain the love and affection of the younger children and family ; and yet keep an awe and an authority over them, as an elder and superior ; and the way to hold that is, not to suffer word or action of thine to be but what thou couldst with pleasure have brought to light and discovered to mankind : otherwise instead of being their governess, thou wilt become their servant and slave to fear of their discoveries of thee. Thou canst hardly think how much thy prudent conduct and good example will contribute to the good and well-being of thy brothers and sisters, both here and hereafter, and redound to thy credit and satisfaction ; and if they should not tread in thy footsteps, when guided in the path of virtue, then wilt thou be clear in the sight of God and man. And above all things be sure carefully to avoid and shun vain, profane and loose company of every kind, and all converse with them, and unprofitable books and writings ;—both insensibly tincture and poison the mind, gradually leavening it into their own wicked nature, dropping malignant dews on virtuous tender plants : but let thy communications be with the most solid religious Friends ; and when such cannot be had, choose rather to be alone and conversant with thyself, attending on the reproofs of instruction and the manifestations of Divine light, which is the very way to eternal life ; acquainting thyself with the Holy Scriptures, and the writings of learned and pious persons. Thus wilt thou gain to thyself a valuable treasure of wisdom and knowledge, which possesses a mind rightly cultivated, and be made fit for converse with God thy Creator and His saints on earth ; having thy body a sanctified receptacle for His blessed Spirit to make His abode in ; which is the height of perfection

and excellency that our nature is capable of. Let moderation and the limits of Truth bound thee in all things, eating, drinking, sleeping and apparel; being adorned with a meek and quiet spirit, which is the ornament of our sex: yet doth not this lead to a dull inactivity of mind,—no, but rather awakens the soul to a sight of and a sense of duty; and to exert ourselves in the places Providence has placed us, that so we may not become burdens and drones in the creation.

These things, dear Sally, have I wrote in much love, and hope thou wilt excuse my freedom, and accept them in the same from thy affectionate cousin,

MARY PEISLEY.

TO E. AND T. ECROYD.

Exeter, 26th of Sixth Month, 1749.

MY DEAR FRIENDS.—I have been with my dear companion Mary Weston, since the Yearly Meeting, through four of the southern counties; a fine well-cultivated country, whose fields seem to want no improvement, being richly adorned with plentiful crops; these, with beautifully enamelled and fragrant pastures, with dumb eloquence abundantly praise and magnify the great Creator, setting forth to every intelligent mind the magnificence of His power, wisdom, goodness, bounty, and long-suffering to a race of degenerate unworthy mortals, whose tongues are filled with cursing and profaneness, instead of thanksgiving and praise for the unmerited favours of Him who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust!

So far as I am capable of discerning, religion is at a very low ebb in this part of the world, amongst all ranks and societies of people. Perhaps you will say I want charity, or upbraid me as Joseph did his brethren, of coming to spy the nakedness of the land. I tell you nay, but to buy food for the sore famine of my soul by obedience, which could I have had at home I would not have come here. Though I thus freely write my thoughts as they occur, I have no doubt but I am known by you, as well as Joseph's brethren were by him, though to many where I come I am unknown, and remain so.

I have far passed the limits of my letter, but feeling my heart enlarged in that love, which neither length of time nor distance of place can extinguish or impair, hope you will excuse the freedom, and accept of my salutation in the unchangeable Truth, in which I greet you with love unfeigned, also to your father, mother, and family, with any other inquiring Friends, as if named, from your truly affectionate friend.

M. PEISLEY.

A letter written to two Friends, to whom she was nearly united in Spirit, runs thus:—

To ——— AND ———

I received your acceptable letter at London, and would have answered it ere now, but for want of leisure, and sometimes a fit frame of mind, being many times deeply bowed and dipped into suffering, with and for my fellow members, and the Seed of God, which lies loaded and oppressed in the minds of very many, even the professors of the blessed Truth, as a cart under sheaves. This makes the true ministers of Christ go heavily mourning on their way, often strew-

ing their tears in solitary places, for the slain of the daughter of this people ; yea, for His sake we are killed all the day long, and accounted as sheep for the slaughter ; and surely, of all perils we meet with by sea and land, there are none so dangerous or hard to bear, as by false brethren : such are they who have lost the spirit and power of godliness, but retain the form ; being clothed with a pharisaical righteousness, they, as our Saviour said, sit in Moses' seat. What they bid, we may do ; but their example is to be shunned : instead of coming up in their footsteps, we may justly cry, my soul come not into their secret ; unto their assembly mine honour, be not thou united ; for their steps tend to the chambers of death, and their ways to the gates of destruction. O ! the great loss we that are young have, for want of steady elders to go before us, who might take us by the hand with this amiable language, " follow us, as we follow Christ." As this is the lot of our day, we must strive to keep to our great Pilot, who is the alone safe conductor of His followers, through all the storms, difficulties, and dangers, that attend this pilgrimage and vale of tears. Though He may sometimes suffer us to walk by faith and not by sight, yet as our eye is steadily looking unto Him, He will be found near at hand to help and direct ; whose holy life (while in that prepared body,) remains to be an unerring pattern—He in whom there was no sin, neither was guile found in His mouth, who was a man of sorrows and acquainted with grief. Alas ! how hard a lesson is this to our corrupt nature, poor, frail, weak creatures ! Ah ! what need we have of boundless mercy, and the mediation of a tender compassionate Saviour, an holy High-priest, that was tempted in all points as we are ; and who well knows how to succour all the tempted,

whose care is cast upon Him, the government of whose hearts is upon His shoulders, those who have surrendered their wills to His. These, and only these, are made truly free from the thralldom of sin and death—know an overcoming of themselves, the world, and the devil,—the only conquest worth our labour and constant pursuit. May we ever keep so near that holy, animating seraph love, as that we may witness it to fill us with a generous indifference to earthly and transitory objects; that so we may in reality, count all things here as loss and dross, in comparison of that excellent treasure which we have in our earthen vessels; the efficacy of which has at times given a disrelish to everything that would impede its pure arising in the soul. It is the constant care and work of our adversary to strive to blind the eye of the mind, which can discern the transcendent excellency of the eternal Truth.

M. P.

TO HER FATHER.

Bury in Suffolk, 3rd of First Month, 1750.

DEAR AND HONORED FATHER,——I rejoice to hear of the welfare of my dear brothers and sisters in the best things, and sincerely desire that the dew of heaven may rest long on all your branches—the blessing of the everlasting hills; that so you may be a sweet savour of righteousness to Him who hath called with a high and holy calling, to be heirs of His kingdom, which is far beyond all the kingdoms of this world. O! may you and I press after it through all the crowds of opposition that may stand in our way, so as to touch the hem of His garment from whom alone healing virtue comes.

I have, by Divine mercy, been favoured this winter with an uninterrupted state of health ; for which favour, with many more I am partaker of, I desire to be made and kept truly thankful. I have not had the least touch of my cough, which has been so afflicting for many winters past : it has been the most favourable season for travelling, the time of year considered, that ever I knew. I am just got through this county ; I think of going next into Essex, and from thence to London, in order for a visit to the city, which I have not yet performed. A young woman has accompanied me through three or four counties ; she is to leave in a few days, and my dear Mary Weston is to meet me, and take me home with her. Thou desires to know how I am horsed, which is as well as I could desire, a fine-going, sure-footed, free, pretty creature as ever I rode, it has no fault that I know of, except full much spirit, which is nothing to me now I am used to her.

It has been for some days past a very poor low time as to my mind ; I have now got to a worthy family, with whom my spirit has this evening, in a little family meeting, been much refreshed and comforted. O ! how good is bread to the hungry, and the water of life to the poor thirsty soul ; and how pleasant is that fellowship which is with the Father, and His Son Christ Jesus ;—surely it is beyond and above all the nearness of affinity or consanguinity outwardly ; but where they both unite, they are the two-fold cords not easily broken. May we, my dear father, know an increase of this pure unchangeable love, and grow in it as we grow in years. From thy dutiful and truly affectionate daughter,

MARY PEISLEY.

So far as I am capable of discerning, religion is at a very low ebb in this part of the world, amongst all ranks and societies of people. Perhaps you will say I want charity, or upbraid me as Joseph did his brethren, of coming to spy the nakedness of the land. I tell you nay, but to buy food for the sore famine of my soul by obedience, which could I have had at home I would not have come here. Though I thus freely write my thoughts as they occur, I have no doubt but I am known by you, as well as Joseph's brethren were by him, though to many where I come I am unknown, and remain so.

I have far passed the limits of my letter, but feeling my heart enlarged in that love, which neither length of time nor distance of place can extinguish or impair, hope you will excuse the freedom, and accept of my salutation in the unchangeable Truth, in which I greet you with love unfeigned, also to your father, mother, and family, with any other inquiring Friends, as if named, from your truly affectionate friend.

M. PEISLEY.

A letter written to two Friends, to whom she was nearly united in Spirit, runs thus:—

To ——— AND ———

I received your acceptable letter at London, and would have answered it ere now, but for want of leisure, and sometimes a fit frame of mind, being many times deeply bowed and dipped into suffering, with and for my fellow members, and the Seed of God, which lies loaded and oppressed in the minds of very many, even the professors of the blessed Truth, as a cart under sheaves. This makes the true ministers of Christ go heavily mourning on their way, often strew-

ing their tears in solitary places, for the slain of the daughter of this people ; yea, for His sake we are killed all the day long, and accounted as sheep for the slaughter ; and surely, of all perils we meet with by sea and land, there are none so dangerous or hard to bear, as by false brethren : such are they who have lost the spirit and power of godliness, but retain the form ; being clothed with a pharisaical righteousness, they, as our Saviour said, sit in Moses' seat. What they bid, we may do ; but their example is to be shunned : instead of coming up in their footsteps, we may justly cry, my soul come not into their secret ; unto their assembly mine honour, be not thou united ; for their steps tend to the chambers of death, and their ways to the gates of destruction. O ! the great loss we that are young have, for want of steady elders to go before us, who might take us by the hand with this amiable language, " follow us, as we follow Christ." As this is the lot of our day, we must strive to keep to our great Pilot, who is the alone safe conductor of His followers, through all the storms, difficulties, and dangers, that attend this pilgrimage and vale of tears. Though He may sometimes suffer us to walk by faith and not by sight, yet as our eye is steadily looking unto Him, He will be found near at hand to help and direct ; whose holy life (while in that prepared body,) remains to be an unerring pattern—He in whom there was no sin, neither was guile found in His mouth, who was a man of sorrows and acquainted with grief. Alas ! how hard a lesson is this to our corrupt nature, poor, frail, weak creatures ! Ah ! what need we have of boundless mercy, and the mediation of a tender compassionate Saviour, an holy High-priest, that was tempted in all points as we are ; and who well knows how to succour all the tempted,

whose care is cast upon Him, the government of whose hearts is upon His shoulders, those who have surrendered their wills to His. These, and only these, are made truly free from the thralldom of sin and death—know an overcoming of themselves, the world, and the devil,—the only conquest worth our labour and constant pursuit. May we ever keep so near that holy, animating seraph love, as that we may witness it to fill us with a generous indifference to earthly and transitory objects; that so we may in reality, count all things here as loss and dross, in comparison of that excellent treasure which we have in our earthen vessels; the efficacy of which has at times given a disrelish to everything that would impede its pure arising in the soul. It is the constant care and work of our adversary to strive to blind the eye of the mind, which can discern the transcendent excellency of the eternal Truth.

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MARY PEISLEY.

She mentions, that at the city of Cambridge, she had a meeting with a few professors, in number about five; where she was greatly favoured in her mind with the living presence of God; in whose light, she says, 'I saw and was made to believe that there would be a people raised up in that place, who should stand for the honour of His name, and be valiant for Truth on the earth. This I was led to declare to the few present, though at this time in a place noted for contrary fruits. At Burford had a large and precious evening meeting, though in the early part it was a very suffering time, there being divers priests, justices of the peace, so called, and rude people, in whom the prince of the air had dominion; but the Lord, whose power is above every power, manifested His own Arm, and made it bare for the help of His depending children, who have none in heaven but Him, nor in the whole earth in comparison of Him. His testimony was set over the heads of transgressors, and evil spirits were made subject to His power, everlasting praises be given to His excellent name!

'At another place where I had a meeting, the professors of Truth had heard of my being silent at several meetings, and were afraid of the cross and reproach of men, so took me a back way to the meeting, for fear (as I apprehended) their neighbours who were not of our Society should see us, and come there; yet Providence so ordered it, that a large number came to the afternoon meeting, to whom Truth was declared, in the wisdom and demonstration of the Spirit of God; after which I had to speak closely to the professors.'

TO HER FATHER.

Wapping, 28th of Second Month, 1750.

DEAR AND HONOURED FATHER,——I have been in this city near a month, which has proved a time of deep trial, having been much shut up and under suffering of spirit ; but I think it a blessing that my lot is cast with such tender sympathizing friends as my dear M. W. [Mary Weston] and husband ; but I am soon likely to lose her out of this nation, she being prepared for an American journey, only waiting for the ship's sailing. I am glad for her and the cause' sake, that the Lord has so far prevailed by His love as to make her willing to leave all these near and dear enjoyments, and her good husband to give her up cheerfully. Her company has been a great comfort and service to me,—the Lord reward her for all acts of kindness and love to poor unworthy me.

M. PEISLEY.

TO PETER PEISLEY.

High Wycombe, 30th of Third Month, 1750.

MY DEAR BROTHER,——Live thou in the pure fear of thy God, which is a fountain of life, that preserves from the many snares of death, which the wicked enemy is laying for the feet of the youth. O ! what need have we at all times to keep near the Divine light in ourselves ; and to watch in the same against every appearance of evil, and above all, our own heart's lusts ; seeing the devil our adversary goes about as a roaring lion seeking whom he may devour. Dear Brother, I cannot but warn thee in the love of God, to have a strict guard to thy words, as well as actions ; and at all times to speak the truth from thy heart, whether it be for or against thee : neither equivocate to excuse thyself in a fault, for that is

next to, or one degree of, lying; but rather suffer blame, if thou hast omitted any duty, than provoke thy Father and Master in heaven, for if thou anger Him and make Him thy enemy, thou wilt never prosper in the Truth. And not only lying, but vain talking and foolish jesting grieves the Holy Spirit; therefore let no corrupt communication proceed out of thy mouth, but such as is good for the use of edifying. Remember that for every idle word we speak we must give an account in the day of judgment, and all liars are to have their part in the lake that burns with fire and brimstone, except they know a true and sincere repentance.

But dear brother, I hope better things of thee, and things that accompany salvation; nor are these hinted at as charges, but as cautions from one who has seen the workings of Satan divers ways, and who sincerely desires thy welfare and preservation every way, and therefore I must again in pure love entreat thee, to watch against all vain and unprofitable thoughts, as well as words, and especially in religious meetings appointed for the solemn worship of Almighty God; if thou suffer the enemy to carry thy mind from the pure gift in thyself, thou wilt sustain great loss, and bring death, weakness, dryness, and barrenness over thy soul:—Satan working in a mystery of darkness, filling the mind with vain thoughts, and lofty imaginations of self, which must be crucified and slain, before there can be a right resurrection of the soul in the Life of God. And though thou mayst frequently find it very hard to have thy mind composed and staid on the Truth when coming out of a hurry or multiplicity of business, yet be not weary of striving, watching, and praying, according to the ability thou hast received; watching for the mani-

festations of the Divine light ; that so thou mayst see thy state and condition, and from that sight and sense know how and what to pray for as thou ought : for we know not how to pray acceptably, but as the Spirit helpeth our infirmities.

I understand thy master and mistress are kind to thee, the former entrusting thee with a share of his business, in which I hope thou wilt acquit thyself with the same strict care and industry as though it was thy own, yea, and more so, for we may make much more free in omitting or neglecting our own affairs, than when entrusted for others : and I have to say for thy encouragement, it is my belief if thou keeps near to the Lord and art faithful to Him, He will do more for thee than thou canst now think. This is the testimony of one, whom He has deeply tried in the furnace of affliction, yet who has found Him a God near at hand in every time of trouble, and besetment, and exercise : to whose protecting care I commit thee with myself, body, soul, and spirit, and in His love I salute thee, and remain thy affectionate sister,

MARY PEISLEY.

TO HER FATHER.

MY DEAR AND HONOURED FATHER,—In a fresh and renewed sense of that love, which is far surpassing natural affection, but joined with the latter, do I at this time tenderly salute thee, my mother, and the family ; greatly desiring your growth and preservation in that which as much transcends all temporal enjoyments, as light does darkness. May you be found in close union with the Eternal Spirit ; wherein you may read and feel me in the life, and see my situation and standing in the ever-blessed Truth, and make

intercession for me according to the will of God. It is *here* that we come rightly to discern one another, not by the sight of the natural eye, and report only; but the soul finds out the excellency of the soul, that is, the beauty which Truth has invested it with, by its own light: for, indeed, we have neither beauty, nor excellency, but what we derive from Him, who is the inexhaustible fountain and treasury of all the saints' jewels. If we take them to deck self with, when He is not pleased to have them exhibited, it is robbery;—a sin (I bless His name) He has hitherto preserved me from. But He has made me willing to pass along in my journey and pilgrimage as a fool, naked, bare, destitute of help, excepting as I received it from Him, who is the Helper of his people, to the astonishment of professors and profane. This has exposed me both to their censure and ridicule, with grievous mockings and scoffings hard to be borne by flesh and blood. But He, to whom my eye has been, and whose honour I have sought and not my own, did not leave nor forsake me, under my many and great trials; but the right arm of His power has been underneath in all my exercises and probations: so that my soul yet lives in the existence which is invisible and eternal, through all insults of the enemy within and without:—to His excellent name, who is everlastingly worthy, be all praise!

O! how is my mind filled with admiration, when I consider the multitude of His mercies and admirable preservations, in imminent dangers, both inward and outward, by sea and land, as well as His mercies to you my dear parents, brethren, and sisters, with others of my dear relations, who are near to my life, and who are brought to my remembrance at this

time as at many others, with great sweetness; and for whom I bow the knee of my mind in reverence at this time before their God and my God, their Father and mine. To these my love flows freely in the blessed fellowship of the glorious gospel; to any of these dear children, co-heirs with Christ, who inquire for me, in that love that is immutable thou mayst communicate this account of my welfare, as freedom and opportunity permit; knowing these will rejoice to hear of my preservation in the Truth, as I do of theirs: and I trust by the permission and ordering of Providence, shortly to see some of their faces, and enjoy a sweet communion in that love, which first united our souls and cemented our spirits, making us witnesses of that incomparable fellowship which is with the Father and His Son.

I have nigh accomplished my great journey, and to my inexpressible consolation, possess that peace which surpasses the understanding of man; finding myself quite clear of the several parts of this nation that I have visited, which I look upon as an inestimable favour from Him to whom I am abundantly indebted. I have left but a few meetings, and two small counties, which I hope to accomplish in about a month; but if it should be longer, I would not have you uneasy, as I am in the hands of a powerful and gracious God; to whose protection I commit myself, thee and thine.

I had thy letter at Leicester, three weeks since, which I was glad of, and pleased with thy seasonably reminding me of the many obligations thy family and I lie under to Almighty God; which cannot be too frequently remembered, nor gratefully acknowledged. O! how doth it humble my mind, when I reflect that many accounted as valiants in Israel, who had

listed under Christ's banner, but who for want of keeping in the valley of humility, and near the Captain of their salvation, have suffered themselves to be wounded by their adversary, and have fallen as on the right hand and on the left, whilst I, a poor weak worm, who have no strength nor might of my own, am still preserved in the fear and love of my God, though dangers surround me on every side!

I am favoured with the agreeable company of a young woman from Worcester, who has been with me about six weeks; though she has not a gift in the ministry, yet she is one of those who travail in spirit, and who sympathizes with the ministers, a plain, humble, meek-spirited woman, though in the possession of a plentiful portion, and that at her own disposal, being fatherless and motherless; three sisters of them live together in good repute; yet she willingly left her comfortable habitation, to partake of harder fare and difficulties with me, doing what was in her power to make her company serviceable and agreeable to me. I wish there were many such examples in this and our nation.

I shall conclude in that love wherewith I began, to self, mother, sisters, brothers, friends, and relations, as opportunity serves; which please to accept from thy dutiful and affectionate daughter,

MARY PEISLEY.

‘In the latter part of this journey, I was seized with a violent intermitting fever, which illness detained me several weeks, and caused me to travel in great bodily weakness; yet the Lord was graciously pleased at times, to strengthen me for the service He had called me to, beyond my own and others’ expectation. I waited near a month for a passage to my

own country, which seemed tedious to me, and some of the time at a public-house at Parkgate, destitute of Friends or acquaintance, but dared not repine at the will of Providence. In this journey I rode about five thousand miles, and attended five hundred and twenty-five meetings. I landed at Dublin the Ninth Month, 1750, having been about two years and nine months absent. Had the company of my esteemed friend, Samuel Fothergill. We had a rough, but swift passage, and were in danger of driving upon the Welch coast, but the Lord was our Preserver. My friends rejoiced to see me, as I did them; some were concerned at the state of my visibly impaired health.

‘In this city I felt great weakness of body and mind, being stripped, emptied and tried, as before the great Judge; by whom I was willing to be examined, and to bring my deeds to His Divine light, where my own weakness and manifold infirmities might be more fully manifested; it was several days before I was able to go out to meetings. Though my life was despaired of by several, I mended in my health faster than I expected, when I repaired to my father’s cottage, where all the wants of nature were fully supplied, excepting that which would gratify the lust of the eye, the lust of the flesh and pride of life. Some were against my coming, fearing the journey would be too much for me, and the accommodation not suitable to my weak condition; but I bless the name of my God, who never suffered me to want any good thing, since my first knowledge of Him. I had great peace in coming to my aged father, who much desired my company. Invitations I had, to stations of great affluence, but I denied them; and found the Lord my God deserts

not the poor and mean of this world, but visits them in their lonely situations and humble retirements before Him: this I am a witness of for He was often with my spirit in this time of weakness, speaking peace and comfort to my soul that could not live without Him. One day in particular, as I rode to meeting, being much better in health, His living word ran sweetly through my mind, thus,—“For this purpose have I raised thee up, to show forth in thee my power of preservation and mercy,”—which greatly rejoiced my soul, and caused me to praise His excellent name, who is everlastingly worthy, for all His mercies.’

She kept pretty much at home during her weak state of health, and about this time, wrote to a Friend as follows:—

To ———.

By the mercy of Providence, I am now much recovered. Ah! saith my soul, may I answer the end for which I am continued longer among dreams and shadows, mingled with deceit. Ah! what soul that rightly knew its true centre, would desire to continue here longer than till it had performed the will of Him who sent it into life. This is a state of infirmity and dependency, environed by the most subtle, potent, unwearied enemies; which loudly calls for the greatest vigilance, fear, humility and watchfulness that our nature is capable of. Let us therefore sink down in our minds to the lowly humble Seed of everlasting renown, where the visions of life and light are seen, and the voice of the great Oracle heard distinct from every other sound, in the silence of all flesh, freed from the noise of archers; where none can make us afraid.

M. P.

In another letter she says:—

‘ I often wonder, why the Lord and his people should show so much regard to a poor and unworthy creature, who am the least and last of his family, if meet to be esteemed of that happy number. My soul sinks low under the weight of obligations to Him, to whom I can make no returns, but of His own begetting, who measures not His mercies by our merit, for then would they be a scanty portion; but they are proportioned to His matchless love and kindness.’

The summer following she accompanied Catherine Payton, who came to this nation on a religious visit, finding a draft to join her to Munster and Ulster. She set forward on this journey in the Fifth Month, 1751, and they joined as companions at Waterford. They had many meetings amongst those of other societies. They visited the towns-people of Sligo in Connaught, and felt much satisfaction; she thought they were well worth visiting, and said there seemed much more openness to declare the Truth amongst those of other societies, than amongst them that go under our name. After this journey, she stayed most of the winter with her father.

TO ROBERT BELL.

Thy epistle of the 19th instant, is now before me; and though I am not one of the dignified people, a scholar, or a woman of strong natural parts, yet find freedom to send thee a few lines, divested of all the embellishments, which might proceed from the above endowments: having nothing to recommend me except a considerable stock of simplicity and sincerity,

I am under no temptation to begin a correspondence to shew my wit or learning. In the first place, I may let thee know I am in health of body, except a cold, and fear this part prospers better than my soul prospers; as the former breathes in good clear air, has bread to the full, and I know of no enemies that seek its life; the latter is in an enemy's country surrounded with treble danger, in a land of infection, where fogs of sense and damps of spleen are at times ready to suffocate and stop the breath of life; and had not the sovereign medicine, the balm of life, been applied, it must inevitably have perished long ere now.

When thou mentions the honour done to thyself in conducting thy friends, I would gladly hope thou means the honour thy soul received in feeling the love of God amongst His saints; for surely all other is from beneath, and therefore ought to be condemned by every noble-hearted Christian, who seeks and aspires after that which is from above only. As to what thou observes concerning spoiling the feast,—it brought me to recollect an observation I the other day made on beholding a considerable number of bees resort to a rosemary bush in full bloom: I stood with attention to see and hear these little busy active creatures, and at length singled out one that I might more particularly observe its manner of proceeding, in order to accomplish its design; which I apprehend to be a provision for the approaching winter, though at a considerable distance, it being now the middle or early part of the season, yet their diligence seemed to be as though it was the last day:—but to proceed with my remark. The one I fixed my eye upon swiftly fled from flower to flower, perhaps to the number of ten, only just stayed long enough on each

flower, to find there was not the sweets it wanted; and then quickly fled to another, not spending its time idly, buzzing about the empty flower, nor did it sting or stain, at least not obvious to my naked eye; indeed I thought could it have left some private mark easy to be discovered to its fellow-labourers, without defacing or hurting the empty flowers, it might save many the trouble of lighting thereon: but this was not to be the case, they were all on an equal footing, each to try for themselves. Nor were they discouraged by their fruitless endeavours, but persisted in close labour, until they found what they wanted; life seemed precious to them, for the preservation of which they bent all their endeavours. If thou canst draw encouragement or instruction from these broken hints, my end is answered. I have sometimes seen these above-mentioned creatures rest on a loathsome dirty sink, and have been ready to think it was not bare curiosity, or to stand as idle spectators on the meaner insects that resorted there; no, I believe they extracted some of their materials for completing their work. This I think I know, the laborious faithful Christian draws instruction, warning and caution from the worst examples.

MARY PEISLEY.

TO ELIZABETH CARLETON.

Paddock, 17th of Tenth Month, 1751.*

MY DEAR FRIEND,—Be assured that it is not because I have forgotten thee, that thou hast not heard from me sooner,—no, thou hast been much in my thoughts, and that with considerable love and

* Paddock was a farm in the occupation of Mary Peisley's father; it was situated near Mountrath.

sweetness ; but divers cross occurrences have happened to prevent me telling thee so till now, among the latter of which was, a bad sprain in my right thumb, which rendered my writing impracticable: I received it by a violent fall from my mare the Fifth-day before I got home. This, with the enclosed, is the first I have been able to write, which was not performed without some pain and difficulty ; but I have the utmost cause to be truly and humbly thankful, that some of my limbs were not broken, or my life suddenly taken away. O ! how wonderfully kind has God's protecting Providence been, to one of the most unworthy of all His servants.

Dear E. I have often considered thy lonely situation, and compared it with my own ; but mine is abundantly more so than thine, not having one of my own sex in all this quarter, that I can make a friend or companion of. But I am greatly satisfied, and contented with the will of a wise Providence, in this and all other of His dispensations ; as it gives me a better opportunity of communion with myself and Him, who is the chiefest among ten thousands. This is indeed an employ best becoming the nature of my being, and the highest use of my intellectual faculties ; and if I could not repose myself in the quietude of my own mind, and serenity of my conscience, with the refined pleasures arising therefrom, in vain would I rove in these regions of woe, to seek happiness. But I bless the name of my God, who makes the lonely cottage more pleasing to me, than a palace can be to those dark souls, who live as without Him in the world. Of a truth, the heaven of heavens cannot contain the Beloved of our souls : He delights to be in the habitable parts of the earth amongst the children of men, even with the empty, the poor in

spirit, the contrite ones, the temples of whose souls He has caused to be emptied, swept and garnished with His own righteousness: and as He has made them clean, He loves to visit them, and sup with them, and they with Him. O! unparalleled kindness, matchless love, and astonishing condescension of our heavenly Father, and noble Benefactor, to the despised children of His kingdom, whom He has chosen out of the rudiments, customs, and fashions of this world. "Fear not, little flock," said He,— "it is your heavenly Father's good pleasure to give you a kingdom."

I had not the least thought of writing after this manner, when I began, but have just let my pen run as matter opened in my mind, and thus enlarged my letter beyond my expectation, as love has enlarged my heart, without premeditation, form, or connexion: if it conveys to thee the least comfort or satisfaction, the end is answered; for I have been ready to think thou needs consolation, and say unto thee, in the unalterable love of the gospel,—Trust in that God, whose truth and righteousness never fails: He will arise in His own time, and expel darkness, and dissipate sorrow!

M. P.

TO WILLIAM BROWN FROM AMERICA.

2nd of First Month, 1752.

DEAR FRIEND,—As I am not likely to have the satisfaction of seeing thee, I take this opportunity of saluting thee by a line, in that love which nearly united our spirits at our first seeing each other,—yea, before I beheld thee with my natural eyes, a prayer was begotten in my soul that thou mightst be made an instrument of good unto me, from a sense of

the need I had to be brought forward in the way of righteousness ; which petition I have cause to believe was heard and accepted by the great I Am. For thou wast not only dipped into a sense of my state and near sympathy with me, by which thou wast made a messenger of consolation to my distressed spirit, but thy exemplary deportment, steady conduct, solid and edifying conversation, sound and pertinent doctrine to the states of the people, have been instructive to me, and resolutions have been formed which, I trust, by the favour of heaven, will be supported, to practise greater degrees of mortification and self-denial than I have yet done. I write not this to exalt the creature nor to flatter my friend ; but to magnify that grace by which thou art what thou art, and to contribute my mite to strengthen thy hands in the way of well-doing, as I am led to believe the strongest have sometimes need of it. But, perhaps I only judge by myself, who am at times ready to faint in my mind, from a fear that I shall never be made a conqueror over those potent enemies which oppose my happiness. For I have compared my immortal spirit to a kind of immaterial fire, that is continually catching at, or fastening on, something celestial or terrestrial ; and whichever it centres in, it may justly be called an inhabitant of, and as natural a tendency it has to fix on earthly objects that are continually assailing it, as iron poised in the air, or cast into water has to sink. But that Power by which the prophet caused the axe to swim, in its efficacious operations on the soul, may be compared to a loadstone on iron which attracts it upwards, contrary to its nature. But, as iron in time will lose this attraction, and return to its natural position, so is my soul ready to do, when I wait not

carefully for the renewings of that Power by which we are translated from the kingdom of darkness to that of light.

But so painful and frequent are the operations of the sword of the Spirit, when it comes to sever my soul from the spirit of the world, for which it has a great aptitude, and to divide asunder as between the joints and marrow, that it makes me uneasy of this embodied state of imperfection, wherein I am torn as between heaven and earth, so that I often long to be dissolved, and to be with Christ. And though this desire seems to carry in it something laudable, inasmuch as it may show my union with the eternal excellency to be stronger than all the ties of nature, yet I am ready to fear that in part this longing takes its rise from the corrupt source of self-love, which would lead me to seek an exemption from pain and trials, before I had filled up in my body that which is behind of the sufferings of Christ for myself and others.

But I hope it is excusable, as our holy Pattern has left us the example, when about to partake of, or had begun to taste that bitter cup of suffering for the sins of the world, who prayed earnestly and repeatedly that if it were possible, it might pass from Him, but comes to this noble result, which all His real followers must be brought to, viz:—"Not my will, but Thine be done." Surely never did nature and grace exert themselves in so powerful a manner, each for mastery, as in that awful period of time, when the salvation of mankind was at stake, dependent on the obedience of the Son to His Father;—when Christ was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon Him; when He felt the terrors of His Father for sin, who knew no

sin, when the sword of God's indignation and justice pierced His soul, He might well drop that emphatical sentence "Now is my soul troubled, and what shall I say?" as if He had been afraid to let that petition escape His lips, which nature, sinking under the weight of oppression and apprehension of future misery, had naturally dictated,—well befitting a Son that had never offended his Parent, said He, "Save me from this hour." Grace immediately recalls the request, when He remembers the end of His coming in this prepared body, which was for our salvation,— "but for this cause came I unto this hour." What could be grievous to his manhood that He did not suffer?—at His birth, a manger,—a place for beasts, was His reception;—nor did the ungrateful world afford Him much better through the course of His painful pilgrimage, for though the foxes had holes and the birds of the air had nests, He had no place whereon to lay His head. Set at nought by the then visible churches and high professors of religion, a people who had received the oracles of God;—betrayed by one disciple,—denied by another,—forsaken of them all, and left to tread the wine-press alone in the most trying hour. Many followed Him crying Hosanna, when He rode in triumph, but none desirous to be His companions when He suffered the painful ignominious death of the cross between two thieves as a deceiver,—all His acquaintance, and even the women, the most tender by nature, that had followed Him from Galilee, stood now afar off. O! my soul! treasure up those things faithfully in thy remembrance, with this additional obligation; that all this was in part for thy sake, without which thou must have been irretrievably lost in the realms of woe, a fugitive and a vagabond, driven from the face of thy

God! Rejoice then in tribulation, and count it all joy when thou fallest into divers temptations or trials, for the refining of thy faith in Christ.

I hope thou wilt excuse my dwelling so long upon this subject, of a truth it is a theme we can never too much ponder. It will be a part of the employ of seraphic spirits to all eternity, to admire and celebrate the mystery of redeeming love, saying with a loud voice, "Worthy is the Lamb that was slain to receive power and wisdom, riches and strength, honour and blessing."

It is time for me to draw towards a conclusion, which I shall do with hearty desires for thy preservation every way, and the prosperity of the glorious work thou art engaged in; hoping thou will remember poor me, when it fares well with thee. Please to let me hear from thee, if freedom and leisure permit; but shall leave that and all things of this kind to our Great and Good Master,—not laying thee under any restraint but love, well knowing the various engagements that must engross thy time and attention.

I am, with true love, in which our family joins me thy assured well-wishing friend and little sister in the fellowship of the gospel.

MARY PEISLEY.

TO A YOUNG MAN, THEN UNDER THE BAPTIZING
POWER OF TRUTH.

— There is one caution that has dwelt for some time on my spirit to give thee in pure love and goodwill, that is, that thou may be particularly nice in the choice of thy friends, now in thy setting out in a new and spiritual life, which is a point of great wisdom; have special care of being too readily taken with strangers, and of giving thy sentiments in word or

writing of persons or things not well-known. This thou wilt find, when duly considered, to be a hint of singular service. Wait for the freedom and direction of Truth, before thou enters into converse or familiarity with any, though it may be on religious subjects; for there are many more talkers of the Truth, than walkers in it. This thou wilt find, as I have done, to tend greatly to the health and well-being of thy precious soul; for there is a set of mortals, whose very breath diffuses poison and infection to the mind; their throats are as an open sepulchre, the poison of asps is under their tongues, they flatter with their lips: I might enlarge on this subject, but a watch word is enough.

M. P.

TO A FRIEND.

Paddock, 30th of First Month, 1752.

RESPECTED COUSIN,—Thine of the 30th is now before me, which I have read and considered in the best manner I am capable of, with desire that I may draw from it whatever instruction it can possibly afford me.—I have renewed occasion to see and admire the kindness, love, and benevolence of my dearest tender Father and best of Friends, who has hitherto supported my mind under a multiplicity of uncommon exercises and trials, both inward and outward, for a series of time, to the alone honour of His most excellent name. I write not this boastingly, no, my spirit reverently bows towards its true centre, in a deep sense of my own unworthiness of the least of all the Lord's mercies and truth that He has showed to me; and, blessed for ever be His power, is still manifesting (and I trust will continue so to do during the short time allotted for my continuance here). Ho it

was, the Beloved of my soul, (whose I am and serve with my spirit in purity of conscience) that fortified my mind for the reception of thy letter, which came to my hand at the close of our week-day meeting, which had been to me a time of favour, wherein my will was so far annihilated and spirit subjected, as to feel no desire of being any thing, either in the Church or the world, but what might contribute most to His honour, not my own, who had sent me into life for a purpose of His glory. Oh! saith my poor soul with the utmost sincerity, may the glorious end be answered, then come life or death, prosperity or adversity, shall I not bid welcome to all the dispensations that are sent to effect it; yea, surely, and be willing to be any thing or nothing, do or suffer for His name's sake, who has deeply suffered for me. I shall now endeavour to obviate thy false surmises respecting me, with no other view or intent, but to prevent the evil tendency thy entertaining them may have in destroying that union and fellowship which ever did and ever will subsist between the true members of the one mystical body, so long as they keep their places and act under the direction of the Holy Head. But really when they quit this beautiful order and harmony, they are subject to hurt and trouble one another, which I have found by sorrowful experience. Ah! may such crooked, decrepid, weak members (who have made themselves so by acting in their own wills) be timely reinstated and brought into union with the body and subjection to the Head!—As to the path which my feet were turned into, out of the broad way (in which thou wast made an instrument in the hand of God, and I hope I shall remember thy agency with gratitude so long as thou keeps in the Spirit in which thou began—may thou nor I never seek to be made perfect

by the flesh)—I bless the name of my God I find by experimental knowledge that I am still in the same strait and narrow way which leads to life eternal, nor are my trials and self-nothingness diminished but augmented, though custom has rendered them more tolerable to bear. But I hope thou wouldest not have me always remain in a state of infancy and weakness as to religion; no, I desire to grow from stature to stature, and from one degree of strength and faith to another, till I come to the measure of the fulness of the stature of Christ: in malice I would always be a child, but not in knowledge. Yet I hope I have kept to the simplicity in innocency, honesty and plainness of speech, not boasting myself in another man's line; and though the terms in which I convey my sentiments may differ from thine or another's, yet it is to me free, easy, and natural, such as I am accustomed to in my common converse,—not laboured, strained, borrowed or picked up as thou terms it,—and I think intelligible even to weak minds, and those who with myself may want the privilege of a liberal education; for indeed I lay claim to no embellishments, neither natural nor acquired, but such as I have been assisted to bring from the school of Christ. True it is I have been careful in the discharge of my ministerial function, to convey the Word as much as possible free from the workings of my own spirit, or mixture of the creature, seeing clearly that in these things Satan would transform himself as into an angel of light; setting sound for substance, and passion for power. And as I dare not add to the Word of prophesy, neither do I think it right to diminish anything from the beauty of the gift I have received by disagreeable tones, unbecoming gestures, unprofitable tautology or vain repetitions; yet have fervent charity for them who through un-

watchfulness fall into these errors, well knowing how hard it is to steer clear of them ; and in beholding the weight and the importance of the work (in the light of Truth) and the many mistakes we are subject to, have oft cried out in the secret of my soul, O Lord ! who is sufficient for these things, surely only such as thou makes so by thy own Divine wisdom ! But I bless the name of my God, who has condescended to rectify my spiritual senses in such a manner as to fit me to relish the true spring of ministry through his meanest instruments, with all the tinctures it may carry with it of the pipe or casket through which it is conveyed. The patriarchs and prophets all spoke with profound judgment, sense and connexion, and divers of them were noted for their elegancy of speech, as were many of our worthy ancestors, insomuch that they came under the censure of being Jesuits, men noted for their subtlety and learning ; and Christ our Lord, chief Speaker in his Church, and holy pattern to his people, was observable for his wisdom and excellency of speech, so that it might well be said of him, sure "never man spoke like him" (of Divine and heavenly truths), insomuch that it drew this remark from the unbelievers, "from whence hath this man this wisdom and learning ?" They were such as were strangers to that Source whence he derived his wisdom, that thus presumptuously questioned the eternal Son of God ! And shall any now in like manner dispute the unsearchable wisdom of God in the distribution of his own gifts for the edifying and building up of his Church ! who gives to one the word of wisdom, to another the word of knowledge, by the same Spirit, to a third faith, and so on, as the learned apostle has elegantly described. But said he, "I show unto you a more excellent way," that is charity, without which

he beheld himself, though endowed with all other gifts, but "as sounding brass and a tinkling cymbal,"—and indeed he gives a beautiful description of it, well worthy the observation of thou and I, it "thinketh no evil," said he, and I believe it is because it would do none. I could write more on this subject, which for brevity sake I omit. — I know not that I have given any just cause of offence to Jew or Gentile, nor to the Church of Christ, and I thank Him who helpeth His children, I can and do forgive injuries; I am not for war, except against the three common enemies of our happiness. Thy manner of writing would have given me much trouble, had I not seen thy willingness to judge me before thou hadst entered into the merits of the case, which is the most favourable construction that I can put on thy hints. For such has been my unwillingness to contend that I have repeatedly received the most false accusations and bitter reflections without any answer or reply, when I might have justified myself.

MARY PEISLEY.

TO THOMAS GREER.

Paddock, 28th of Second Month, 1752.

MY DEAR FRIEND,—As thou art often the subject of my thoughts, I make thee so now of my pen, and inform thee that I read thy favour of 5th of Eleventh Month, which was satisfactory to me, as it always is to hear from my friends. I observe thy cordial advice respecting ———, which I take kindly, and have strictly adhered to it; let them be doing, it seems my place at present to rest still and quiet having committed my innocent cause to the Author of my being, with sincere desires that He may work as will con-

tribute most to his glory, and the good and preservation of his heritage, let me suffer what I may. I confess they have touched me in a tender part, by endeavouring to asperse my character, but it is not my life, which is hid with Christ in God, had *that* been in the applause of men it would now be in danger, if not lost. But oh ! how inestimable a blessing it is to have a treasure laid up in heaven, where neither moth nor rust can corrupt nor thieves break through to steal ! May thou and I labour for it with all the powers of our souls, for, I am sure we have seen it in the glorious light of Truth, to be a pearl worth selling all for ; and in that light and sight have we clearly discovered the emptiness, nothingness and insufficiency of all sublunary enjoyments, to make us truly happy here, or contribute to our well-being, hereafter, but as they were sanctified to us and consecrated to His service that gave them. Yea, have we not begged and requested that He would not give them, except on these terms, seeing clearly there was a curse in these very blessings, except his blessing fetched it out. Well, my dear friend, do we still retain that rectified sense of things which Truth has given us, or is not the god of this world endeavouring to blind the eye of our minds so that we cannot make a right estimate of things celestial or terrestrial ? for as the one heightens in our view or opinion, the other consequently lessens and seems of but small value, which verifies the truth of that memorable saying, "ye cannot serve two masters," and that of John, viz., "if any man loves the world, or the things that are in the world, the love of the Father is not in him," that is, it is not prevalent in his soul, for when it is, as I before wrote, all things else are of little value in comparison of it. But why write I thus to one who knows all these things as well as I do ? I

think it is not merely the result of my imagination, for I am oft so shut up that I can neither speak nor write of religious matters; and not only so, but I have felt my mind clothed with a little pain and concern for thy welfare and preservation, as for my own, and cries have been raised in my soul to the God of my life on thy behalf, that he might condescend safely to pilot thee from that dangerous rock whereon so many well-fitted vessels have split, to wit, the inordinate pursuit of the world. Thou knowest right well the havoc this gilded bait has made amongst the lambs and sheep of Christ, therefore let me entreat thee as a sister, in love, that thou wait daily for that Power which alone can bring to silence all flesh, and capacitate thee to hear the voice of the true Shepherd distinct from every other sound, and if thou follow it, it will lead thee out of the reach of the paw of the lion and the bear, and deliver thee from that uncircumcised philistine spirit, which bears rule in the hearts of the children of disobedience. It is by hearing and obeying, our souls must live to God. I would not multiply lines on this subject; a word is enough for the wise.

May God Almighty keep thee in the unity of His spirit and fellowship of the saints, and build thee up in the most holy faith. I have some thoughts of sending this by my highly esteemed and much beloved friend William Brown, or his companion Samuel Neale, if they go your way soon. I am persuaded if thou retains thy spiritual senses in their proper rectitude, thou wilt prize the company of the former, as a father in Israel, if it be proper to give any man on earth that appellation. May his labours of love be blessed amongst you. I must conclude being in haste, thy real affectionate friend,

MARY PEISLEY.

She wrote to another of her friends, thus :—

To ———.

—— It is not forgetfulness of my near and dear friends, that makes me slow in my answers to them, nor yet because I have not a singular pleasure in hearing from them ; their converse by letters or otherwise, is, next to the Divine good in myself, the greatest satisfaction in this life ; but thou knowest, that even all of this kind, must be through Him, who is the Source of all good, and can command the clouds, that they shall or shall not rain : He can stop both the upper and the nether springs, and cause a famine in the land, and who shall say, what doest thou ? It is the Lord that worketh in and for His people, and who shall let or hinder him from doing it His own way, and after the manner that He sees best ? He is about to try His people everyway, even as He did Israel of old, by famine, captivity, and sore distresses, because of the hardness of their hearts, and stiffness of their necks, in refusing to return to Him, who had done such great things for them and their fathers. This is the case, my friend, of people in this our day, who are gone into captivity, and refuse to return at the command of the Lord ; who has long waited, and loudly called, immediately and instrumentally, to them to return. And for this reason, a little remnant, who like David, prefer Jerusalem above the chiefest joy, have hung their harps as upon the willows, and dare not sing the songs of Zion, neither can they in a strange land, for such as desire it from them, who are of the number of those that spoil them, and yet require of them a song, or mirth. May all do as Daniel did, in their private chambers, set their faces towards Jerusalem, oftener than the

morning; and not be afraid to suffer for the law of their God.

It has been my lot, since my return from England, to be much shut up as to word and doctrine, and to sit in great emptiness and poverty of spirit, amongst a people big with expectation of words, and who have too much departed from the light and life of the pure Word in themselves. And of late, since this expectation has been disappointed, and their hopes frustrated, the Lord has often made use of me in his hand, as a sharp threshing instrument, and put such words in my mouth for them, as they could hardly bear; so that on all sides, the poor creature is greatly despised and rejected, by the high and lofty professors and pharisaical righteous, who can speak their own words, and work their own works; and indeed I am well content so to be, and expect no better treatment, than our blessed Lord and his disciples have met with in all ages: we are not greater than our Master, if they persecuted him they will also persecute us. I only wish we may be found building on the same foundation, and then the gates of hell will not prevail against us.

M. P.

TO R. SHACKLETON.*

Paddock, 28th of Eleventh Month, 1752.

DEAR FRIEND,—I have often a secret pleasure in spiritual converse with thee and others of my friends,

* The compiler of the Memoirs and Letters of Richard and Elizabeth Shackleton remarks:—‘About this time a little band, young in years, but increasing in the experience of those things which belong to peace, became closely united. Amongst these, Mary Peisley, Samuel Neale, Elizabeth Pike, Richard Shackleton and his wife, and Elizabeth Carleton, often met, and were a strength and encouragement to each other. Their union is expressed thus, in a letter from Richard Shackleton to Samuel

when my hands are employed about my lawful business; in this I believe I have the advantage of thee, thy occupation, though honourable, being such as whilst thou art engaged in it, must, I suppose, employ thy thoughts as well as hands: may thy heart often be secretly inclined to withdraw thyself from it and all other engagements, to seek that which will stand by us, if we make choice of it, when all things here, as to us, will be at an end.

Though I saw thee lately on a solemn, I will not say sorrowful, occasion, because I think the nearest friends of the deceased could hardly regret her being taken from pain and trouble to her everlasting rest, I had no opportunity of more than just speaking to thee; yet methought thou looked like a child that had lost a mother, or a young soldier who had had his leading officer taken away, and he left to consider how he should make the next step to preferment. Thou writes of expecting to be nursed at Kilconner, methinks it seems high time for thee to be weaned, and come up to more manly stature than that of a sucking child. Remember, dear friend, that many of

Neale:—"My cry was to-day, dear friend! for us who are young, who are known by one another—to have good desires begotten in us for the blessed cause, that we might be preserved, and plentifully filled with Divine wisdom, of which I saw a great necessity,—that the Lord would take us, being children, and teach us himself; and that we might be drawn into near unity with one another."

'Samuel Neale, who had been forgiven much, loved much; and having been obedient to the heavenly vision, became a vessel of honour, replenished with good, and pouring it forth for the refreshment of others. He was one, who, remembering the trials which attend youth, compassionated them; and in advanced life, his winning affability towards young persons, his fatherly love and care, his heart and house open to receive them, made a deep impression on their minds, from which many received lasting advantage.'

our elders are taken away, and some others by the course of nature cannot be expected to continue with us long, so that the affairs of the church are consequently likely to fall into the hands of a younger generation; the consideration of which often deeply bows my spirit in humility and fear, and causes frequently that cry to be in my soul, when my Master is putting me forth in his work and service, that was uttered by the young prince Solomon, from a sense of the weight of his calling and his incapacity to perform it without Divine assistance—he cries out “Lord give me wisdom,” or to this import: may this be the language of our spirits while of the church militant on earth. There seems to be a renewed visitation of Divine love in this quarter, extended even to the outcasts of Israel and dispersed of Judah; it looks to me at times as if the Shepherd of Israel would leave no labour of love untried, for the bringing home of the lost sheep: I wish it may not add to their condemnation in the great day of account, for having too much slighted such unmerited favours. I am, through the mercy of a kind Providence, much better in health, I hope both of mind and body: I judge of it by the symptoms I feel, namely a keen hunger and thirst, and when food is administered, a good relish for it, it being received with pleasure and thankfulness lies not undigested, but leaves an activity and willingness to labour for more, from a sense that the manna gathered yesterday will not serve to-day. Yea, I feel a willingness in my soul either to do or suffer for His great name sake, who has both done and suffered much for me. I write not this boastingly; no, it must for ever be excluded, with all glorying save in the cross of Christ, and in my infirmities, which are only mine; I write it to the praise and

honour of Him who has called me from darkness to light, and is the repairer of breaches, and the restorer of paths to dwell in. I remain thy real well-wishing friend,

MARY PEISLEY.

TO A PERSON UNDER RELIGIOUS IMPRESSIONS, WHOM SHE WAS MADE INSTRUMENTAL TO HELP.

—Does it not behove me to study thy preservation, as I am unavoidably led in the wisdom of truth to do? It was for this end that I was chosen of the Lord at this time for thy friend; I see it clearly, and feel it perfectly; thou art to tread the same dangerous steps that I have had to stumble over, with this advantage, that she who has gone the road before thee, is made willing to lend thee her hand, and to point the snares and traps that lie in the way. And now it is in my heart to give thee a short account of my own experience, in the work of religion. When my soul was first thereby awakened to a life of righteousness, I saw such beauty and excellency in the Truth that I thought no temptation would ever prevail upon me to turn aside in the least degree from what I knew to be my duty and interest in the Truth; and all my passions seemed so subjected and engrossed in admiration and contemplation of the one great and good object, and His wonderful works in me and the whole creation, that I seemed to have no life in nor relish for any other employ. Nor could I hear with pleasure any converse that did not savour more or less of the Spirit of Truth, and even such as did, I delighted more in the feeling sense of it in my own heart, than the hearing of it from any mortal: and to hear any speak of it, that were not in the life and power of it, was the greatest pain

to my spirit that it could be tried with. All the wisdom of men seemed foolishness to me without this, and it is really so in the sight of God and all good men. Alas ! this state lasted not long, till my trials came on apace, and all my fortitude was proved ; nor will I, or dare I, ascribe my preservation to my own watchfulness, stability, prudence or wisdom ; no, it must be forever attributed to the watchful eye of the Shepherd of Israel, who sleeps not by day nor slumbers by night. The enemy of my happiness strove to draw me from the true light, and to set me upon acting by imitation, rather than from the sense and judgment of the Truth in myself ; and here self began to plead what need is there for me to be more mortified, in this or that particular, than others of my fellow-labourers, who are greater ministers, and have seen farther into the liberty which Truth allows of, they being persons of far greater abilities than I, and some other weak persons who make scruples of small matters ? and what is there in this, that or the other trifle of dress or behaviour ?

Thus did the enemy work as in a mystery, to deceive my poor proud heart, that liked well this doctrine of his, and would have reasoned the secret, gentle dictates of Truth out of my mind ; not considering that the enemy was leading me to imitate the weaknesses of my fellow-mortals, and to overlook their virtues : thus did he strive in another shape and form to open that eye in me, which had been shut to all the glory of the world, in every kind and degree of it. All this, and much more did the implacable enemy of my peace whisper in the ear of my soul, and caused his agents to speak to my outward ear ; yea, even some of the Lord's servants, who were taken by the affectionate

part, would have persuaded me from the cross, as Peter would have done his Lord, when he said, "far be those things from thee;" but what was His reply,—“Get thee behind me, Satan, thou savourest not the things that be of God, but those that be of men.” Nor is there any mortal, that rightly and truly savours the things of God any longer, than they are under the immediate influence of His own Divine grace, and that in a greater or smaller degree as they partake of it: let us therefore cast this part in all the disciples behind our backs, and look to Him with a single eye, who was never overcome in battle. He it was, who let me see that no mortal could be a perfect pattern to me, in all things; and that He would lead me in a manner different from most others, both as to my gift and conduct; and though the manner in which Truth led me was often misconstrued, and wrongfully censured, as the object of pride, singularity, temper, &c., my God knew it was in obedience to Him, and in refined love and charity to my fellow-mortals, which would not or dare not, draw the hearts of the people from their true King, as Absalom did, who perished for the same. And those innocent practices in converse and behaviour, which I saw used by others of my sex and condition, whom I preferred before myself, were to me forbidden, though they might be to them lawful, and for what I know allowable: especially towards the other sex, I found it my duty to act with the utmost caution; if I found no danger on my side, yet saw it needful to consult the good of those with whom I conversed. And had I not been obedient in this particular, I am sure I should not have been preserved till this time, to have been thy friend in the Truth, as I am this day; my own affections and the

affections of others, would long since have stolen me out of His hands, who has an absolute right to dispose of my body and spirit, "which are His." Such was the prevalency of the general love and esteem, that I met with for a time, which naturally drew my mind, and the prevalency of the love of God, which powerfully attracted my soul towards Himself from all fading objects; that between these two powers, my mind was, at times, in that position that Absalom's body was, when he hung in a dying condition in the boughs of a tree, as between heaven and earth, scarce knowing which power would have me: but as there was a faithful obedience to the voice of the true Shepherd, I found the power of Saul grow weaker, and that of David stronger.

M. P.

TO RICHARD SHACKLETON.

Borris, 13th of Third Month, 1753.

Though I am poor, low, distressed and afflicted, having more need to be ministered unto than to minister to any, yet as thou hast repeatedly desired to hear from me by word or writing, I now feel a secret draft to let thee know a little how it fares with me; though the source or cause of my sorrow must for ever be concealed from all mortals, and pent within the narrow confines of this troubled breast: save when admitted to pour out its complaints in the bosom of my never-failing Friend and blessed Redeemer, all other counsellors are denied me,—may He condescend to direct my steps in righteousness, and then all will be well. Let it suffice to say, that I have just been in silent and solid retirement, considering my awful calling, and comparing my life to

that of the Captain of my salvation, who was made perfect through suffering; and shall I dare to say my life bears some faint resemblance to His? yea, surely, as well indeed it may, who am called to be his minister. He was a man of sorrows and acquainted with grief: so am I, a woman of a sorrowful spirit, that have moved my lips in prayer, when my tongue could not set forth the anguish of my soul, pouring it forth in broken accents, sighs and groans, not for riches, honour, name or fame, nor yet a mortal earthly love, or for a first-born son after the flesh; but for divine wisdom, heavenly instruction, and ability to bring forth fruits of righteousness to the praise and honour of Him who has called me to glory and virtue. Was my Lord despised and rejected of men? So am I;—Hannah like, I have been misunderstood, even by the high priest; but not by the great One of our profession, who knows and regards His own, gently whispering in the ear of their souls, “Fear not worm Jacob, I am with thee,” &c. My Lord was betrayed: so have I been by a professed disciple. He was left alone in extreme agonies,—none to aid Him, or to make His complaint to, but the Father alone. So have I. Let me not longer dwell on this copious subject, than I find the strength of His love to comfort my mind, and then I might for ever dwell on it, and find new wonders in it. O! the length, the breadth and the unfathomable depth of it!

I observe thy complaints of poverty, which was no incitement in me to do the same, had it not been my state, and I thought it might not be discouraging to thee, to know that thou shares the same lot with thy brethren and sisters. Seekest thou great things for thyself? seek them not: for the Lord has said, that

He would bring evil upon all flesh, but if we have that promise which was given to Baruch, "thy life shall be given thee for a prey wheresoever thou goest," may this be our happy experience to save our spiritual lives; this seems to be the ultimate of my wish, expectation or desire, in this calamitous day and time we live in as to religion. The priests, the Lord's ministers mourn, the virgin daughters of Zion are in bitterness, saying with Baruch, "the Lord has added grief to my sorrow." Well let me not dwell longer on this theme, but hope for beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness; how does this holy anchor keep my troubled soul from foundering on the quicksands of despair. .

To-morrow, if Providence permit, I am to go to Mountmellick, where I believe my concern for America will be made public. Oh! how complicated are my exercises:—but do not think from what I write that I go murmuring and whining after my Captain; Oh! saith my soul, may I always count it an honour to be found worthy of His commissions; yet, Oh! this self does not like the repeated strokes of the hammer, which the vessels of beaten gold in the Lord's house must undergo! Whither will my pen carry me? shall I a worm presume to think myself one of these? yes, surely, I have passed seven times through the furnace of affliction, I wish there may at last anything remain that is of the pure solid weighty gold! But let me say before I conclude, that there is a secret faith lies hidden in my heart, that when this bloody baptism is over, my God will cause me to go on my way rejoicing. I know I must, as my Master did, descend before I ascend. Do not forget me when thou art in thy best clothing;—my dear love is to

thyself, wife and mother ; in which I remain thy assured friend,

MARY PEISLEY.

The religious concern just mentioned which had at times, for years rested on her mind, to pay a religious visit to the churches in America, continued to impress her with additional weight ; the baptisms she passed through, to fit her for this work, she thus further describes :—

‘The Lord was pleased to bring me exceedingly low, both in mind and body, the latter so much so, that my life was despaired of by myself and others ; and such was my exercise of mind and pain of body, that life seemed a burden, yea, I was ready often to wish my body dissolved, that I might be with Christ. Yet when death looked me in the face, unaccompanied by that which alone can render it supportable to human nature, viz., an incontestable evidence of eternal rest to my immortal spirit, it appeared to me a gloomy prospect, and the cause of its being so I believe was, that my time was not yet come. For I knew not that I had wilfully offended the Divine Being, that should cause Him to withdraw His life-giving presence, and suffer my mind to be clothed with a thick cloud of darkness. During this time of trial and deep exercise of body and mind, the Lord my God was pleased to extend His mighty Arm of power, and reduce my spirit to a calm, so as to make His holy voice intelligible to my weary distressed soul, and to inform me that He would raise me from that low and dark state, and cause me, in his love, to visit the churches in America the next year. And although this seemed to clash with my temporal in-

terest, as well as natural inclination, there was at the same time when I heard the call, an entire resignation wrought in my mind, so that I could say indeed and in truth, "Thy will be done in all things," which was to me a confirmation that the thing was of the Lord, verifying that saying of David, when addressing the Almighty, "In the day of thy power, thy people shall be willing;" and such was the prevalency of it, that it removed those things which had been like mountains in my way, and caused them to be cast into the sea of annihilation. This journey had been before me, by distant views, from a short time after my receiving a gift in the ministry. There were many difficulties seemingly insurmountable in my way, which the Lord in his own time was pleased to remove; so that I may say of a truth, I was brought through the furnace of affliction to perform this journey.'

She corresponded with her friend Catherine Payton, who felt a like concern to visit the churches in America, and great was the sympathy they had with each other. Mary Peisley left home the 22nd of the Third Month, 1753, attended the Quarterly Meeting at Edenderry, and went thence to Dublin, where she met with considerable trials by opposing spirits, of which she says she had a previous sight, and thus writes:—

'I felt the power of darkness at work, so as grievously to oppress my spirit; but by degrees it was cast down, and the pure light prevailed. The design of the enemy was, to prevent my intended journey by raising contention; which, blessed be the name of God, he was not able to do. I left Dublin in the Fifth Month, in love and unity with my Friends, and good desires for my enemies, if any such I had;

and landing at Liverpool, got safe to London. After attending the Yearly Meeting at London, I went to the Yearly Meetings of Colchester, Bury, Woodbridge and Norwich : all which were attended with a good degree of the life and power of Truth, and an honest labour for the good of the people.'

TO JAMES PIM.

London, 24th of Seventh Month, 1753.

DEAR COUSIN,—Thine of the 22nd ult. I read at Norwich, which was satisfactory to me, and the contents observed ; being what is necessary for me and all that would be Christians in reality to be found in the observance of ; and especially in these perilous days, wherein so many bad examples abound, and many strange voices are to be heard to allure from the voice of the true Shepherd ; who says in the secret of the soul,—“ This is the way walk in it ; ”—a way of mortification and self-denial, a way to which corrupt nature is above all others most averse, and seeks to shun. I need not dwell on this subject, thou knowest it better than I can inform thee, I shall therefore proceed to give thee some little account of how it fares with me. As to my health I am through Divine favour much better than heretofore, and as to my mind I do not remember ever being more empty, stripped and destitute than of late ; yet at times witness a little strength to perform the duties which I believe are required of me, and am forced to walk by faith more than by sight, having at times scarce light enough to see where to set a foot in the spiritual journey, and then if faith fails, I am obliged to stand still. Yet in all these low times and trying seasons, I have not hitherto been suffered once to doubt of my

being in my place in coming here, or in the little turn I have taken in this nation ; though it did not appear to me till a short time before I went, and the impulse for it very gentle. I found it difficult to get clear of that great city, Norwich, or rather the inhabitants of it, both Friends and others. I was obliged to make a visit to a large congregation of the people called Methodists at their place of worship, who behaved with great moderation, and some of them discovered a Christian love and tenderness ; their speaker left the assembly to us, sat quietly by us all the time, and bid us act according to our freedom, which led us to silence for near an hour, a thing I believe very uncommon to them, and indeed it was remarkable the stillness which they were brought to, more so than many meetings of Friends that I have been in : and in some conversation with their preacher, so called, he assented to the truth of the necessity of silence in their places of worship.

Eighth Month 2nd.—Here I dropped my pen, in order as I thought to give thee some account of our embarkation, but am still at a loss about it ; my companion has been very poorly in health most part of the time since I left her, and is in no wise fit to go to sea, being very weak. And was not this the case, I cannot find my spirit clear of the inhabitants of this city, nor my way open to leave it ; I have been a good deal tossed about my stay, considering the season of the year is passing over ; but I am now through Divine favour resigned to stay the Lord's time, which I have a secret hope he will shew us. I had for a time lost sight of Charlestown, but think I have again had a review of it, to which port there is likely to be a passage at any season of the year. Dear Cousin, I wish I may be found worthy a place in thy

remembrance, when admitted to intercede for thyself and the flock and family of our God. I am sure thou art often near to my mind in the uniting love of our heavenly Father, in which I conclude thy affectionate cousin,

MARY PEISLEY.

TO ELIZABETH CARLETON, DUBLIN.

London, 28th of Seventh Month, 1753.

DEAR BETTY,—Having this morning a little leisure from the necessary cares for my journey, retired alone to meet the beloved of my soul and to converse with Him, in whom my spirit delighteth; who was pleased to appear in his ancient goodness, as a morning without clouds with a fresh shower of celestial rain to my thirsty soul. At this season thou and many more of my near and dear friends in my native land were sweetly brought to my remembrance, in the soft sympathy and union of spirit, which neither length of time or distance of place can wear out, nor any evil power, men or devils dissolve, as there is a keeping to Him who is the Author of it; though there may be for a time an interruption, which is indeed painful to the right-minded, and rejoicing to our enemy, who seeks daily to effect this work, because he knows our strength lies in unity.—I have no answer to my last, save what I saw in a letter to my companion, but I would not have thee attempt to write to me, or any other, without a proper opening so to do, I mean on religious subjects; for I think I have seen more clearly of late than ever, the danger and hurt of it, and have been made to look upon the practice as next a-kin to a false ministry, if not worse; because it remains for review and may with the

better connexion be packed together as to form of sound words yet without sense or feeling of what we write, and therefore can convey none to those who read it : though it may sound and tinkle to the outward ear, it is a waster of strength and a diminisher of life ; one of the ways of stealing the word, which the Lord our God is against, and will plead with His people for. This my dear friend has made me keep silence to those who are near and dear to my life, and with whom I truly sympathize in the fellowship of the gospel, and travail as in birth, with pangs of spirit unutterable, that Christ may be perfectly formed in them, and they found complete in him, lacking nothing of what he would have them to be ; which experience I have found it hard to attain to, yet think I may say with David, in reverence of spirit before Him who works all my works in me and for me, and who shall for ever have the praise, —“ my heart is not haughty nor my eyes lofty ; I have not exercised myself in things too high for me ; I am as a weaned child,”—weaned indeed I am, and strive to be, from all that is near to my nature or desirable to the creaturely part, shutting out of my thoughts those that are most pleasing to them, save when I can remember them for good, that is, when they are brought to my remembrance by the pure Spirit which is without mixture and thinketh no evil. And as to the use of my natural faculties, I think I never knew them in greater subjection than at this season, it seems as though I was not to have the use of them, even in civil affairs, but by Divine permission, and in such a degree as He pleases who gave them. And as to my public appearance, I never knew it to be in so simple a manner in my own view, finding it my duty at times to rise and speak without

a word in my mouth but as it is immediately given ; so that there is no room for me to be exalted with gifts, nor do I desire it, if so be I can but witness a degree of the power which first put me forth, and caused me to stand trembling before the people ; which blessed be the name of my God I am at times a witness of, though in this appearance can only be acceptable to them who abide in the same : to the worldly wise I am but a fool and my preaching foolishness, with which I am content, and only wish to be enabled to bear the cross, it being the way to the crown.—If thou hast freedom shall be glad to hear from thee before we leave England, with as full an account of Friends and affairs of Truth as time and ability will permit. Thine as usual,

MARY PEISLEY.

‘Before my leaving Ireland, I had a sight of Charlestown, in South Carolina, being the port for me to land at, this continued until I returned to London, when I lost sight of it, which made me willingly conclude I might go with some Friends I was nearly united to, for Philadelphia ; and accordingly I went on board some vessels bound for that port, but could not see my way in any of them. On more deeply centring to the Root of life, in humble resignation to the Divine will, I found it my duty to continue some weeks at London ; the not being clear of that city was, I believe, the cause of my not seeing my way clear to Charlestown, I therefore concluded to stay the Lord’s time, and when I found my spirit clear, took my passage with my dear companion Catherine Payton, for that port. Before my leaving London, I had a large and comfortable farewell meeting at the Peel ; for which my soul, with many more,

had renewed cause to bless and praise the name of the Lord. Several Friends accompanied us from London to Portsmouth, where we took shipping and landed at Charlestown. We had a favourable passage, save hard weather towards the latter part of the voyage; but by the infinite mercy of Almighty God, we were preserved from any terror or amazement, and our health continued beyond expectation, save the sickness occasioned by the sea and heat. We had meetings on board every First-day, when ability of body and the weather would permit; which the passengers and ship's crew attended, to whom the way of life and salvation was declared: but many of their hearts being hardened through the deceitfulness of sin, the word had not that entrance, which could have been desired.

TO HER SISTER RACHEL PEISLEY,

On Board the Alexandria, 1753.

DEAR SISTER,—As thou hast been of late frequently brought to my remembrance, with the rest of my family, I take this opportunity to salute thee by a few lines, heartily wishing thy welfare every way; may this find thee in true peace of mind, health of body, and in the pursuit of the knowledge and favour of thy great and good Creator.

I heard by letters from father, of thy being but poorly in thy health for some time after I left you, and again of thy being recovered or better; which I was glad of, with this proviso, that thou might improve thy time to the glory of Him who gave thee a being, and lengthened thy days for that purpose, if thou art spared yet a little longer:—I say a little longer, for it is but a short season till we must all be numbered to the silent grave. May we therefore,

while time is afforded, learn that point of great wisdom, which the Lord our God willed to find in his people in former ages, when He speaks after this moving manner by the mouth of His servant,—“O ! that my people were wise, that they would consider this, that they would remember their latter end.” For what purpose were they to remember it, but that they might be fitted for it by a life of purity and piety ? Remember, dear sister, that it is the pure in heart who shall see God to their comfort.

I have often thought of late that the Almighty by the dispensations of His Providence towards thee has designed to awaken thy heart to a more lively sense of thy duty towards Him. I believe the late trial thou hadst had in the loss of a dear brother, touched thee as to the quick ; and caused thee to consider the emptiness of all things here, and the great advantage there is in having peace of conscience on a dying bed. Do not think me hard-hearted, dear child, in reviving in thy memory this solemn afflicting scene, which perhaps self-love may suggest to thee thou hadst better forget ; but suffer me to say this is not answering the design of Providence ; not that I would have thee mourn as one without hope, or afflict thyself needlessly, without a resigned will to Him who has an absolute undoubted right to dispose of all His creatures according to His good pleasure. But I well know, while I thus write, that this happy resigned state of mind is a gift of the Lord's own preparing, and not in our power to command ; yet is it our duty to wait and pray for it, with every other virtue or grace we stand in need of ; but especially such as the want of most oppresses us. This should be the constant prayer of our hearts, till we have obtained it, and this solicitude of spirit our Lord encourages us

unto, by divers parables and instances of His condescension in hearing and relieving such as continued to follow and beseech Him in true faith ; in one parable He said to His followers, “ which of you, if a son ask bread will give him a stone, or if he ask a fish will give him a serpent ; if you,” said He, “ being evil, know how to give good gifts to your children, how much more will your Heavenly Father give of the Holy Spirit to them that ask Him.” But this asking must be with frequency and fervency of spirit, from a sense of our want of it ; otherwise our prayers will be cold, languid, insipid and unacceptable to the Almighty. I have considered thy natural disposition, and what weaknesses, if not sins, most easily beset thee : I know thou hast something cheerful in thy temper, with an aptitude to converse, both which are good if properly subjected by Truth ; but remember, dear sister, for every idle word we speak, we must give an account in the day of judgment ; and that vain talking and foolish jesting grieves that Holy Spirit, by which we should be sealed to the day of redemption. Let not the example of others draw thee from thy allegiance to thy Creator, and a strict attendance to, and meditating in, His law written in thy heart, as well as the sacred Scriptures of truth.

I conclude this with the salutes of true love to thyself and the family, where I expect this will find thee. From thy affectionate sister,

MARY PEISLEY.

TO HER SISTER ELIZABETH PEISLEY.

On board the Alexandria, 1753.

DEAR SISTER E. P.—As I have a little leisure at sea from other duties, I find my mind engaged to

communicate a little of that love which I feel to flow in my heart towards thee, from the true root of it, as well as from natural affection, both which are united in a stronger manner than I shall attempt to set forth by my pen. May Infinite Wisdom and Goodness condescend in the riches of His mercy to continue and strengthen the bands of that love by drawing and keeping us in a strict close union with Him, who is the Author and Fountain of love, light, and life; and as we abide in Him, we shall have fellowship one with another, and in that fellowship remember and pray for each other, as well as sympathize one with another in our trials and afflictions, whether of body or mind. This, dear sister, I know thou hast been made capable of by the pure life of Truth being raised in thy soul; may it be tenderly cherished in thee and me, by strictly watching against every thing that has a tendency to grieve, deaden, or oppress this pure Seed of life; and carefully waiting for the dew of heaven or spiritual manna, by which it is nourished and refreshed, as well as that Divine instruction by which we can become wise unto salvation, please God, and bring glory to Him, which is the glorious end of our creation. And in order that it may be so, I advise in much love, that thou suffer not thy mind to be too eagerly or intently fixed on earthly things, though it may be the duties of thy place and station, which I would have thee by no means neglect, nor do I believe thy careful diligent disposition would admit of it; but what I wish for thee is, that thou mayst do it as to the Lord with a single eye to His glory, and desire to please Him in every undertaking; and that must be, by setting Him always before thee, as David expressed it, that he might not sin against Him. When thy hands are employed in the lawful

affairs of this life, often lift up thy heart to the Lord, by secret ejaculations and fervent desires for His preservation; yea, my sister, let Him have thy whole heart: by this means thou wilt cheat the world (if I may use the expression,) and frustrate the designs of the enemy, saying with the church of old, "though I sleep my heart waketh," that is, though I appear not to men to pray but am engaged in my lawful business, yet my heart is awake to the Lord and converses with Him in heaven by prayer, meditation, and fervent ejaculations; and whatsoever thou doest, do it not merely to please men, further than it is thy duty so to do, but to please and honour thy great Creator; otherwise thou wilt have no reward of thy Father which is in Heaven.

I would not have thee omit seriously to peruse the Holy Scriptures of truth, with care and attention; that so thou mayst remember, understand, and digest them, seeing they are able to make thee wise unto salvation through faith in Christ; that is, that thou mayst have the holy precepts contained therein so riveted in thy mind and memory, that they may be cast upon thy thoughts at every needful time for temptation; in which the Holy Spirit will not fail to aid thee, as thou art thus willing to become a co-worker with it.

It gave me much satisfaction to hear thou gave satisfaction to the family, and that thou wast pleased with their conduct towards thee, which led me to hope thou mayst make some leisure time to put in practice the above advice, otherwise it cannot properly be called a good place, that is, further than it has a tendency to advance thee in piety and virtue: the time will come when it will be seen to be so, if not now. My heart has been enlarged in counsel to

thee beyond my expectation ; which makes me ready to draw this pleasing conclusion, from the openness and freedom which attend my mind whilst I write, that thy mind will be prepared to receive it in the same love and good-will in which it is communicated, which I wish may ever attend both thee and me.

Need I ask any excuse from my beloved sister for writing to her so freely, just what occurred to my mind for her? surely no,—her Christian spirit, humility, and good-nature will plead my excuse ; not doubting but that the grace of God will do even more than I can write. May He who is able to keep thee from falling, preserve thee stedfast to the end, and give thee an inheritance with them that are sanctified : so wisheth, so prayeth thy affectionate sister,
MARY PEISLEY.

1753

‘In Charlestown the discipline was quite let fall, and I found it my duty to endeavour to revive it. Herein I met with open opposition and evil treatment, especially from one of my own countrymen, who was of a libertine spirit, and had been under the censure of Friends in his native land. But the Lord was pleased to manifest his spirit, so that he could not frustrate our endeavours. In this province we met with many difficulties both of body and mind ; the former by long journeys, in a very thinly inhabited country, through unbeaten paths in the woods, dangerous creeks and swamps ; with wild and venomous creatures around us, and with such food and lodging as we had never been accustomed to: yet the Lord our God was pleased to make it up to us by His comfortable presence and good Spirit, and to afford us the blessing of health, at a time when the greatest part of the inhabitants suffered severely with

fevers and agues; for which unmerited mercy my soul at this time bows in humble thanksgiving, and returns Him the praise of His works, who is everlastingly worthy.'

The following is part of a letter written to her uncle,

SAMUEL JUDD.

*Mulberry-on-the-Wateree,
7th of Twelfth Month, 1753.*

DEAR UNCLE,—It has dwelt on my heart for some days, to give thee a short history of a long travel; and first, may acquaint thee that through the matchless mercy of a never-failing God to His poor depending children, we have been preserved in a good degree of health, at a time when most faces gathered paleness, through indisposition of body. I do not remember that we have been in a house or family since we left Charlestown, but one or more were ill of a fever or ague, so that it seems like an universal contagion which has overspread the inhabitants of this quarter. We came hither from Charlestown, taking no meetings in the way, except in the families where we lodged, the distance being 150 miles, through woods and swamps, where our lives seemed in jeopardy every hour; yet through mercy our minds were so supported above fear, as to go on with a good degree of cheerfulness of spirit, trusting in that holy Arm of power, which has hitherto wrought deliverance for us. I have sat down by a brook in the woods, ate my Indian-corn bread, and drank water out of a calabash, with more content and peace of mind than many who were served in plate, &c.; and at night have slept contentedly in my riding-clothes, on a bed

hard enough to make my bones ache, and the house so open on every side as to admit plenty of light and air. We have such variation from heat to cold in the weather, as must of necessity be exceedingly hurtful to the constitution of the inhabitants: for my part I cannot but esteem it next to a miracle that our health is continued to us. I have compared my passage through these woods to my pilgrimage through the world, and indeed in some things it bears a just resemblance; the path we rode through was exceeding narrow, and sometimes so closed as not to allow a footstep to be seen before me, and caught by boughs on one hand, and bushes on the other, obliged to stoop very low, lest my head or eyes should be hurt. This I compare to the entangling things of the present world, which are ready to catch the affections on every side, and blind the eyes of the soul; my clothes are a little ragged by these pulls, but through care not quite torn off. Oh! saith my soul, may I not be wholly stripped of the white robe, which is the righteousness of saints; for surely I have never been in more danger than now; the sense of which leads me earnestly to desire, that I may have a place in the remembrance of those, whose prayers ascend with acceptance to the throne of grace. I have not given the foregoing account of my bodily hardship, by way of complaint or murmuring; no, when I consider how much more very many, much better than I, have suffered for the cause of religion, and especially the good Shepherd, who laid down His life for His sheep,—every cause of complaint is removed; remembering that the disciple is not above his Master, nor the servant above his Lord. Yea, it is cause of rejoicing to my soul, when I can find my feet in the footsteps of the tribulated flocks, who trod

this narrow and tried path to eternal blessedness. In this way of life I am exempt from many dangerous temptations, which ease and supineness are inlets to. On my hard bed, I am free from the fault of wasting too much of my time in a state of inactivity and death. At my plain meals, I am freed from many of the temptations and evils, which attend high and voluptuous living; and am often made to remember that excellent advice of a great apostle to his son in the faith, "endure hardness, as a good soldier of Jesus Christ." And surely such as are sent out to war before the face of their enemies, may expect it in an especial manner. But what above all other considerations, reconciles me to every dispensation of Providence, is, the sight and sense which Truth gives me, of my own unworthiness of the least of all the mercies I receive, either spiritual or temporal; for indeed I see myself to be so exceedingly weak, and capable of so little service, as not to merit the meanest food that is set before me, yet have never been suffered to doubt, but that I am in my place, in coming here:—but my great fear is, lest I should not keep my place in the Truth, now I am here; seeing so many things to draw me from it. I hope if thou or any of my friends have any word of exhortation or encouragement for me, you will not withhold, but let me have it freely.

I think it very long to hear from my friends and family, having been of late a little tossed, especially in the night by dreams about my father's family and some others; whether it be the work of the enemy to perplex my mind, or a foresight of the worst of trials (except the loss of the favour of heaven) I cannot tell: but when I am assisted to look beyond this transitory scene of uncertainty, I can welcome

tribulations, and rejoice in such adversities, as have the least tendency to draw my mind nearer unto God ; which I well know must be by being weaned and redeemed from earth and earthly satisfactions. Alas ! while I carry about with me this frail tabernacle, its affections and desires will bend towards its original dust, when from under the immediate influence of that holy Power, which alone can redeem it from the thralldom of sin and Satan. What need then have I, and all who have been made partakers of the powers of the world to come, humbly, diligently, and chastely to wait for the enlightening and enlivening incomes thereof to our souls, that so we may go on to perfection !

I have hitherto passed over our exercises in Charlestown. It seems like a city of refuge for the disjointed members of our Society, where they may walk in the sight of their own eyes, and the imagination of their own hearts, without being accountable to any for their conduct, and yet be called by the name of Quaker, to take away their reproach. We did not meet with one in that place that kept to the plain language, except one young man. We lodged at the house of one that had married out of the Society, which we went to with fear and reluctance, having first tried all means to avoid it. Here we were greatly straitened ; but I think we were providentially cast there for his wife's sake, who is under conviction, a tender-hearted, good-natured woman, and exceedingly kind to us ; and he well esteemed for a fair reputable trader. He received us with much civility and hospitality, which yet did not blind our eyes, or prevent our telling him the truth ; I have gone so far as to acquaint him, that I was ashamed to walk the streets with one under our

name, who deviated so much from our principles as he did ; which he always took well, and would acknowledge his faults.

We were often visited by those of other societies, and had much kindness shewed us by them. We had freedom to make a few visits amongst them, and had service for our Master in some of their families. We likewise paid a religious visit to every family professing with us, in that place, and had very close work, but with the most authority of any service we have entered on ; and by this and such like labour, I understand we have driven several from the meeting, who could not bear sound doctrine, though ever so private. Whether there be any sound members added, by our labour, must at present be left : however that be, I say, Amen, to these leaving the profession, whose lives and conduct are a scandal to it, and I wish to be made more and more instrumental, in the hand of my God, for division in the Society, between the precious and the vile ; let me as a creature suffer what I may, by evil report and false brethren, which I have had, and still expect a large share of, in the way my Master leads me ; for of a truth it was His Spirit, if ever I knew it, and not my own, that led me to this close work. One appeared in open opposition, at a meeting appointed for conference, in order to take steps for reviving the discipline amongst them ; he attacked me in particular, but I had then little to say to him, and what I did say, was in great mildness ; he arose in a violent passion and left the room ; since which we have seen no more of him at meeting or elsewhere.

M. P.

Her account thus continues.

‘At Nuce, in North Carolina, we had a large and comfortable meeting, in which I thought it might be truly said the Lord’s power was over all; and that even devilish spirits were made subject to that power, by which we were assisted to speak. In this province likewise, we met with abundant hardships and sufferings of body, as we were drawn in the love of God, to visit many of the black inhabitants, where I suppose, no European had ever been on the like errand, by lodging in the woods in cold frosty weather, on damp ground with bad firing. I got a rheumatic pain in my jaws and head, by which I suffered much, and often lost my rest after hard travelling, yet through it all, the Lord was pleased to support my spirit in a good degree of cheerfulness, without murmuring or repining; though my weak constitution often deeply felt the effects of those bodily hardships: yet by the goodness and healing virtue of the Lord, I was often made to forget my bodily infirmities, and to see and feel that His strength was made perfect in weakness.

‘Between Pedee and Newgarden, where is a large tract of country, we rode two days and a half, and lay two nights in the woods, without being under the roof of a house. In these parts I seemed to have a hope that Truth might yet spread; because many of the people shewed a love and esteem for Friends, and a dislike to the priests. We were often kindly entertained, according to their ability, at the houses of those not of our Society, though sometimes at our first entrance they would look strangely at us, because they understood not the lawfulness of women’s preaching, having never heard any,—thus did we pass for a sign and wonder; some would say, when invited

to meeting, that we were women who ran from our own country, for some ill act,—not being acquainted with the supernatural power of love, which had influenced our hearts, nor the rules and discipline of Friends. Through Divine favour I have not heard of any of them who went away dissatisfied, from meeting; may the praise of all the Lord's works, be rendered to Himself, who alone is worthy.

‘In the upper part of this province (North Carolina) there is a large body of professors, and I hope some valuable Friends; but too many I fear, (yea, I think I sensibly felt,) are trusting in a profession, without a possession of the living virtue of Truth. We were at their Quarterly Meeting, which was large; but the power of Truth was somewhat low, at least in me, who suffered much under a loose unsanctified spirit. My companion had the chief service in the public meetings, and was led, I believe, to speak pretty much to the state of the Society; my chief labour was in the Meeting of ministers and elders, in which we endeavoured to strive for some regulation in the discipline, particularly that they might have their meetings for business select, and not set open for the people, which they were then in the practice of. The weighty part of Friends joined us, and seemed to conclude they would strive for an amendment. I also proposed their holding a meeting for the elders to confer in, before the ministers joined them, in order to their hearing a more full and perfect account of the state of the ministry in each meeting, and to have them both held before the Quarterly Meeting. This was agreed to, and the meeting ended in a lively sense of Divine love, which makes true unity and concord amongst brethren, for which my soul was thankful. I laboured with considerable openness at several of the parti-

cular meetings, before the Quarterly Meeting; my companion being gone on a visit southward of these parts, as far as Bath-town. In this journey she had the trial of having a woman Friend, who accompanied her from Perquimans, removed by death; her remains were brought to her husband and children, in eleven days from the time she left home, being then well to all appearance. We attended at her funeral, which was on the whole solid and satisfactory, though somewhat interrupted by one, who as he thought would preach the burial sermon. From thence we passed to Virginia, and found things in the south-side exceedingly weak and low, the meetings very small, and in many places the discipline sadly let fall; Friends were very kind and hospitable, but from the poor seasons we had in spirit, their hospitality sometimes lost its true relish; yet there is a seed in these parts, with whom my spirit had true unity. We spent near two months in this colony, in much inward suffering, and under some bodily hardships, their way of living differing from what we had been accustomed to. One thing which Friends here, as well as in North Carolina, Maryland, and some other parts of America, were in the practice of, gave us considerable pain, and we apprehended was in part the cause of Truth's not prospering amongst them, as otherwise it would, that is, buying and keeping of slaves; which we could not reconcile with the golden rule of doing unto all men as we would they should do unto us.

'At West River, Maryland, I was concerned to write an epistle to the Yearly Meeting to be held at Curles in Virginia, which had been on my mind for some time, my companion united therewith, and

subscribed her name to said epistle, which was as follows:—

TO THE LIVING, SOLID REMNANT OF FRIENDS, AT THE YEARLY MEETING, TO BE HELD AT CURLES, FOR THE COLONY OF VIRGINIA, IN THE SIXTH MONTH, 1754, AND ESPECIALLY SUCH AS CONSTITUTE THE SELECT MEETING.

DEAR FRIENDS,—In a good degree of that universal, unchangeable, enlarging love, which drew us from our native land, and near enjoyments, to make you a religious visit, do we at this time tenderly salute you, and hereby inform you, as we have done some of you heretofore verbally, that our hearts have been pained, on account of the state of the Church in your colony. And though we cannot accuse ourselves of withholding any thing from you, either in public or private, which was given us to deliver, we apprehend it our duty to stir up in your remembrance, some truths already known, and we hope, weightily felt by some of you.

First, we recommend to your solid consideration, when solemnly assembled, the exceeding low state of the ministry and discipline in most, if not all, the Monthly Meetings in your colony. Sink down to the pure gift of God in yourselves:—ask of Him, with a sincere desire to be informed,—Lord, what is the cause that we flee before our enemies, and are taken captive by them? for thus we believe it is with some, whether they are sensible of it or not; and as this is the case, we hope and believe, the Lord will let some of you see, and feel, that the shortness has not been on His side, and that He has not forsaken His people, but they Him; and who will also give power to

amend your ways and your doings. For we cannot—we dare not suppose, let our spirits be clothed with never so much Christian charity, that all who have been called, and even initiated into the true Church, have stood faithful, and kept a single eye to the glory of God; no, no,—if that had been the case, what a bright shining people would you have been ere this day,—yea, as a city set upon an hill, whose light would have diffused itself to those who were without, and have caused many to flock to our Zion for rest and safety, as doves to the windows, and not as birds of prey to tear and devour, as is now too much the case. For we fear many come in amongst you with unsanctified spirits, to make a profession of the Truth, which is now easy, without a possession or sure inheritance in it; in which increase of number, some have seemed to glory, when in truth they have but increased ungodliness in the Church, by adding chaff instead of the solid, weighty wheat, which alone will be gathered into the Lord's garner; but the chaff of all kinds, will be burnt with unquenchable fire. Where then will these light, chaffy unsanctified professors appear, or what will they add to you, except it be an incumbrance and a clog to the small handful of solid Friends amongst you, who we believe are too much oppressed and borne down, yea, who lie as hid and buried, under this light windy spirit.

Arise, we beseech you, in the name and power of your God, and exert yourselves, in His pure wisdom and strength, for His cause and Truth on earth. Victory is on the Lord's side, and will be yours, if you faithfully follow Him, in the way of His require-ings; and not fearing the faces of men, but strictly regarding the still, small voice and gentle motions of the blessed Spirit of Truth. As this is the case, one

shall chase a thousand of these light frothy spirits, and two put ten thousand to flight; though you may, yea must, be little and low in your own eyes. And we earnestly desire, that such as have been called to, and in some measure qualified for, the work of the Lord, and who through a desire of some kind or other of filthy lucre, of which there are many, are become formal, blind and unfaithful, may repent, and do their first works,—seeing from whence they are fallen,—lest the Lord come to them quickly, and remove such candlestick out of its place; whose candles are already put out by the baneful breath of the spirit of this world, with which they have universally mingled, and in which they are held captive. Arise from this state, if possible, and shake yourselves from the dust of the earth, with which some of you are laden, as with thick clay. But if you are so benumbed, hardened and stupified, through the deceitfulness of sin, that this cannot be, yet cease at least to pervert the right way of the Lord, by meddling in things with which you have no business, that is, putting yourselves forth in the ministry or discipline, when Christ the true Shepherd, has not put forth therein. Remember what befel him, who stretched forth a hand to the ark, even when it tottered and seemed in danger of falling; the same event will happen to the spiritual lives of all those, who continue for a series of time, to mock and deceive themselves and the people with a sound of words without life or power, which however sound in themselves and well connected, are but as a dead letter, which kills instead of quickening the soul. Let this certain, self-evident truth be weightily considered by you, viz., that nothing but life and light should move to act in the church of Christ; not pity for the

people, nor inclination to gratify their longing desire after words, nor any other human passion or consideration, should move us thus to tempt the Lord, and take His holy name in vain, in the worst sense of the expression; for those who do so, He has declared He will not hold guiltless.

And dear Friends, we apprehend that a great part of the weakness and unfruitfulness which appears in the ministry amongst you, proceeds from a want of a right sound discipline, established and conducted in the wisdom of Truth; which discipline is certainly not only as a wall of defence against the encroachments of many dangerous enemies, but is as a hedge to shelter from the various baneful blasts, destructive to young and tender plants, which should be sheltered as well as watered, pruned and dug about, by wise judicious elders or fathers and mothers in the church. But alas! how do the few who are on the right foundation, stand as alone, exposed to the darts of their enemies, and to piercing blasts from every side, unpruned, and in a great degree unadvised; can such be expected to bring forth plentiful crops, of full ripe, well-flavoured fruit? nay, rather the savour of the wild grape is to be feared, because the trees are left in a great measure without cultivation. Now as the hedge is thus sadly taken away, and the wall greatly broken down, we are sensible the reparation must be by gradual steps, yea, by laying a single stone at a time, and planting a tender twig. And those who are engaged in this necessary work, will find, as Nehemiah did before he went to repair the walls of Jerusalem, sadness of countenance, ere they can entreat the Almighty for liberty to engage in the work. Nothing short of a heart truly touched with love and zeal for the good of the church of Christ, can adopt

this language, "Here am I, send me;"—or, "Qualify me and let me go." May it be yours, O! ye beloved tender plants of the Lord's right hand planting; and when it is, stifle it not, but go on in the strength of the Lord, not saying, "Here am I, and I will go in the strength of my own spirit, will or wisdom." No, we give our testimony for our Lord and Master, that these forward unsavoury spirits, will never profit the people, nor bring glory to God. But you who are of the former rank, though you may meet with many discouragements, as Nehemiah did, yet if ye trust in the Lord with all your hearts, and singly eye His light in yourselves, not conferring with flesh and blood, nor seeking your own honour, but the honour of Him who sent you into life; it is our testimony to you, for your encouragement, that the Lord will bless His work in your hands, and richly reward you for it, though you may have a long and painful travail, and sometimes as in the night season, before you come at the right place for building; and when you come there, you will find much rubbish to be removed. This we apprehend must be the first work, before one stone can be properly laid on the right foundation, *i. e.* to have all unsanctified spirits, both of your own and other societies, excluded the privilege of sitting in your meetings for business; otherwise we believe it will be building with the rubbish, which will never stand to the honour of God and the good of His people.

Our minds are so sensibly affected with the pernicious tendency of that evil custom, of suffering your meetings for the discipline of the church to be thus mixed, that, believing it to be the mind of Truth, we cannot help advising that you use your Christian endeavours for an alteration, by making a minute

against this disorderly practice, and strongly recommending the putting of it in force in the several Monthly Meetings throughout the colony ; for which you have authority from the universal practice of Friends where the discipline is rightly conducted, as well as from the original institution of such meetings.

And now having in a good degree eased our spirits of what seemed to rest upon them on your account, we conclude in that love which seeks the preservation and good of the heritage of God, and exhort you to be sober, be vigilant, and of one mind ; and desiring that the God of peace may be with you in this your annual assembly, we remain your Friends in the Truth.

*West River, in Maryland, the
4th of the Fifth Month, 1754.*

M. P.
C. P.

‘ At this meeting of Friends at West River, we were falsely accused of speaking from outward information,—when in truth it was from the opening of the word of life,—this we were frequently suspected of, and charged with, by unbelievers, who knew not the intelligence of the Spirit, though they made profession of it.

‘ We passed through the western side of Maryland, called Sassifrax Bay, and took meetings in our way ; but after entering Pennsylvania, we had no openness to appoint meetings in that province, the Jerseys, or Long Island, except one ; but we passed on in a pretty direct line, falling in with some meetings as they came in course, till we got to Rhode Island, the day before the Yearly Meeting : this was held at Newport. It was large, and was attended with a good degree of Divine power, peace, and concord.

At this meeting we found our minds engaged to labour for some regulation in the discipline, which was sadly out of order; in particular, that unwise practice of having meetings for discipline mixed with the world's people, and such as were proper subjects to have it exercised upon, which seemed to be the first step necessary to be taken. We prevailed so far as to have a minute made against it, and sent to the several Quarterly and Monthly Meetings, as the result of the Yearly Meeting; this gave us an opportunity as we fell in with them, to strengthen Friends in having their meetings select. It was remarkable that we fell in with so many of them in the course of our labour and service; I write this for my own instruction and that of others, as an incitement to follow the leading of Truth and the way it points out to us, though the cause may not immediately appear, and indeed on all accounts I have seen it best so to do.

One mark of providential care, which occurred in this journey, is I think worthy of remembrance; when at New York, some Friends of that city and others, seemed inclined that we should go by water to Newport, in a sloop that was to sail next day; accordingly we went to view the vessel, and found her very small and inconvenient, having no cabin that we could well sit, stand, or lie in. They seemed to think we might make our passage in twenty-four, or at most forty-eight, hours. We sat down quietly in her, to feel if there was freedom in the Truth for us to go, a practice I like to be adopted on such occasions; when it appeared to me, that if we sailed in her, we should meet with greater difficulties than if we went by land to South-hold, and thence to Newport by water. I told Friends that I had more freedom to go by land, and they readily agreed to it;

we went as proposed, and had some meetings to good satisfaction, amongst the Presbyterians at and near South-hold, and fell in with a small meeting of Friends in the way, having also some seasoning opportunities among ourselves, wherein the Divine presence was manifested to our mutual comfort. We waited some days at South-hold for a fair wind, went on board a vessel, and landed the same evening; the sloop which it was intended we should go in, arrived only the same day, having been eight days on her passage from New York.

‘At Philadelphia, the 23rd of the Fifth Month, I received the sorrowful tidings of the death of my dear and tender father, who departed this life in much peace and quietude of spirit, on the 23rd of the Second Month last, according to the account I received from those who were present; he having been favoured with his understanding and a sense of his change. This was of a truth sore and hard to bear, and I have great cause to bless and praise His great name, who supported me under this trial beyond my expectation or desert, as well as prepared my mind for it, by a foresight of it, both sleeping and waking. For I saw, in a dream, my father in the agonies of death; and in the time of his illness, day after day, I felt such a sympathy of soul as is not easily expressed; and after that, I was sensible of a stop in my mind from thinking of or writing to him, which convinced me that he was gone: thus I fully expected this account.

‘We attended a Quarterly meeting at Hampton in New England, where we had to testify against an unruly separate spirit, though we had not seen or heard of it outwardly, as I declared to them; there was nothing to convince us of it but the Spirit of

Truth, this they would not believe, though they were high pretenders to revelation. They abundantly convinced us, before the Quarterly meeting was over, of our being right, for such was their outrage that they used the utmost of their power to prevent us from speaking in the meeting, to ease our minds, by noises both within and without the house ; but Truth gave us the victory, and set our spirits over them.

‘ After we had spent some time in this quarter, and visited Friends generally, eastward of Boston as far as North Yarmouth, on my return I found my mind secretly drawn towards a separate people, at Hampton in New England ; but as it was a service likely to be attended with more than common difficulties, I waited to have a more clear sign and stronger evidence of my duty,—which the Lord was pleased to give me in His own time,—He knew the sincerity of my heart, and that I had no will to disobey Him. We passed the place fourteen miles, before I received such a satisfactory evidence as I had wished for ; in which I believe there was wisdom, as some Friends might perhaps have judged me as being too forward on entering on a service of such weight and difficulty.

‘ At Newberry, where were Friends from several meetings, I found my mind so strongly drawn, and with such weight towards this people, as rendered me quite unfit for any other service, it seeming impossible for me to think of any thing else in that meeting, except laying my concern before Friends there ; this I was fully persuaded was what Truth pointed out to me. Accordingly at the close of the meeting, I requested the most solid, concerned Friends to stay ; when I told them how it had been with me, they readily agreed to my going, and divers gave up to accompany us. My companion at first seemed

affrighted about going, and wept considerably ; I left her quite at liberty to stay or go, and in the morning she found her way open, and she had good service. They received us with much seeming kindness, particularly one who appeared to be like the head of them, and was the person whom I chiefly wanted to see. He spoke many fair words to us before the meeting, and told us that he looked upon it as a favour from the Lord, that we were sent to them ; but after meeting, when I came to tell him my mind freely, and deliver the message which I had to him, he soon changed and treated me roughly : declaring that I would not find mercy with the Lord, until I repented of my proceedings against him and them at the Quarterly Meeting at Hampton. We had a seasonable opportunity to ease our minds, in which our Master was with us by His Spirit and power ; I was made sensible that there was in that place a people sincere in their searches and endeavours after religion, which the Lord regarded, though under many delusions and mistakes. In this quarter (New England) close and hard work fell to our lots, amongst those who called themselves of our Society ; this work was difficult to be accomplished, because many thought themselves whole, while in reality they needed a physician, manifesting an unlawful familiarity with the world. Unbounded curiosity in the people caused meetings to be thronged, so that in hot weather it was exceeding hard to sit them, and much more trying to speak in them : but He who searches the hearts of all, and knows their intentions, disappointed these wrong spirits, by closing our mouths in silence one meeting after another ; which greatly displeased the people, and drew upon us great reproach,

lies and slander, all which we were enabled to bear patiently, and to rejoice in, for our Master's sake. We were led to endeavour to separate those under our name from others, and at times some of the ruling members from the rest, to whom we had very close things to offer, feeling that the declension which so glaringly appeared in the Society, had reached in many instances even their borders. This seemed a very hard task to get accomplished because of their being so connected in marriage, &c., and the discipline being so sadly let fall, that they knew not who were or who were not proper members.

‘In some places we had to visit particular families, before we could cast off our burdens, as in Boston; where I was led to find out some hidden works of darkness, the workers whereof ought to be cut off from the name and Society of Friends, in order to clear it and them from the scandal they brought on it. There was one young man in particular, with whom we had to treat on his being likely to marry with one of another society; it arose in my heart, while we talked with him, that he was deeply tinctured with deism, a disbelief of the Scriptures, of the coming of Christ in the flesh, and His second appearance by His Spirit. I told him my opinion of his state, which he acknowledged to be true; he spoke in defence of his opinions. I told him the ground whence his unbelief sprung was leaning to his own understanding, and departing from the Light, which alone can convince of God and godliness.

‘I left some parts of this country not quite clear in my spirit but under a weight, and particularly Newport; I was given up in my mind to return to it, but could not then find my way open; I was ad-

vised by a Friend to leave it for the present ; I did so, and travelled under great exercise of spirit through Connecticut, but without condemnation.

‘ At Oblong, I had a sight that my dear companion C. P. and I were to separate, for the work’s sake : I had been at times much straitened in my service by preferring her and her gift ; for I was greatly afraid and jealous over my own heart, lest self should have any part in our separation, from a desire of appearing greater than with a companion. Another thing which appeared to me with considerable weight, was her youth, and the many dangers that might attend if not rightly suited with a companion. These and many other considerations, would I believe have prevailed, had not the Lord laid his hand upon me, in a remarkable manner, on this wise. My mind was stripped of ability for service, and deeply bowed to the Centre of all strength for instruction ; in which state I had a desire given me, to be at Philadelphia, and to go thither pretty direct without appointing many meetings. Accordingly I desired that not more than two meetings, which lay in the way, might be appointed ; but my companion and some other Friends, encouraged the appointing more. I became passive, though I found my exercise for meetings in those parts, was at that time taken away : which afterwards more clearly appeared, having been silent in all, except one I found freedom to have appointed ; neither was my companion capacitated for the service in the last meeting, which was at Longreach on the Main.’ [It was with the concurrence of Friends that she and her companion thus separated for the work’s sake.]

From a very concise account kept of her gospel labours in this land, she appears to have been closely

engaged in visiting meetings mostly in the province of Pennsylvania, from the Tenth Month, 1754, to the spring of 1756. Within this period she wrote the following letters which have been preserved.

TO SAMUEL FOTHERGILL.

*Wright's Town (in America),
Second Month 27th, 1755.*

The freedom and candour of thy very acceptable favour has had the happy tendency to set me upon the strictest examination of myself, which my deceitful heart was capable of; a task to which it was much disposed before the receipt of thine,—it being with me a season of emptying and cleansing,—a state and dispensation, which I pray with my whole heart, that neither thou nor I may ever get above, and especially so when we are much engaged in our Master's work; for it seems to me next to impossible that we should escape some little spots and stains, though we may be ever so careful of our clothing, and wrap it ever so closely about us, it will get a little soiled by being used every day. I am sure mine does so, and if I should hinder my Master from stripping it off, and washing both them and me, I should ere now have made but a very mean appearance in the sight of Him who sees through every false covering, the veil of flesh and all its seeming excellencies; for He beholds no beauty nor comeliness in any thing that is not derived from Himself, who is the only unmixed fountain of light and purity. And what does it signify, my dear friend, if we appear naked and empty in the view of a set of mortals, who are unacquainted with the Lord's ways and doings? I think I have beheld in His light, and been informed by the instruction of

His pure Spirit, that I have never been more amiable in His sight, nor attracted a greater degree of His love, than when my spirit has been quite unclothed, not only of my own righteousness, but also of the rich jewels of His grace, and have wandered about as in sheep-skins and goat-skins, destitute, afflicted, tormented, in a spiritual as well as a natural sense; nor have I ever had such near fellowship with the martyrs, apostles, and fellow-sufferers of Christ, as in this state. My health through Divine favour has been continued to me since our parting to this time, except some bad colds occasioned by the sudden changes of weather. As to my labour or services in the church, I can say little; I think them very mean and low, yet hope I shall endeavour to be faithful according to my measure. I desire thy care and good wishes for me, and as much freedom with me, as Truth will allow of; which I know will always be well received, while I remain in that charity which beareth all things.

MARY PEISLEY.

TO RICHARD SHACKLETON.

Philadelphia, 13th of Twelfth Month, 1755.

Thy acceptable letter, perhaps might have been acknowledged sooner, had I not a hope or expectation of seeing thee ere now:—hope did I say? alas! I should have none, but in doing and suffering the will of God; all other seems forbidden, and are through Divine favour, pretty much restrained. My stay being prolonged in this country, has been altogether unexpected to myself, and I have been held in such uncertainty for some months past, as not to be able to give my friends any information respecting

future movements. I have stood as a soldier waiting for the word of command, to march whithersoever my holy Leader may be pleased to direct ; and I may say to the praise of His great name, that He is not an hard Master, but good and bountiful every way. For though I have, as recited, been kept as a day servant in a kind of undetermined state in regard to our stay ; yet I may say of a truth, that I do not remember ever to have had such a degree of steady peace, and holy unmixed quietude of mind, so long together, amidst many close deep trials and exercises in religious duties,—some have been of such a nature, as I had not been tried with before, and which required the utmost fortitude, wisdom and patience. There is here the old pharisaical spirit, which I have heretofore had to war with and it seems to love me no better than usual.

I shall now proceed to give thee a narrative of the manner of my stay ; to do which, I must begin with an unlooked for prospect set before me the summer after our landing, and which hath rarely, if ever, wholly disappeared. How it may be, I cannot at present foresee : but this I know, that it has proved as ballast to my mind, with respect to going home-wards this fall ; as also a means to separate me and my dear companion, which I believe was in the wisdom of Truth. It was presented before last fall, with a draft to this city ; so that I was ready to conclude I must have gone before my visit to this continent was ended, I mean to one or more of the West India islands. I waited some weeks in this city, wrapped as in a thick cloud as to any light which way I should turn, whether home or elsewhere : to appoint meetings any where on this continent I dared not, till the light went before me ; having attended some

that were forwardly appointed without my directions, till I was become as a sign and wonder to myself and others. At length I felt my way opened, to finish my journey on this continent separate from my former companion; which I was assisted to perform with some degree of satisfaction to myself, and I hope some little edification to the churches. In the latter part of this journey, it pleased my good Master to bring me under the most severe baptism and crucifixion, that I ever knew in the course of my religious experience, partly on my own account, and partly on the account of some, to whom I had been made a minister and instrumental to help into the way of life and salvation; who, looking at the creature more than the Creator, (who is worthy for ever,) became entangled, as a lamb caught in a thicket. It was then that I felt the depth, and true meaning of that emphatical saying of the holy apostle,—“My little children, for whom I travail in birth till Christ be formed in you.” And oh! the pangs and throes, the sighs and groans, which a mother in Israel has to pass through and put up; and what if I say, it is something like the suffering which the Captain of our salvation passed through, in bringing many sons and daughters to glory; it is with the utmost reverence and fear that I make the comparison, between Him and His ministers, who are to fill up in their bodies that which is behind of His sufferings. But I seemed to myself, and was as one nailed to the cross, day and night, for weeks together, with this desire or prayer fixed in my heart,—‘Let me not come down from the cross, till the glorious design be fully accomplished; that so thy will may be done by me, in me, and upon me, in time and in eternity;’—and truly the baptism was not removed, until this became the

happy situation of my mind,—that to live or die, to be in health or sickness, in prosperity or adversity, in Europe or America, in France or Spain, to pass through good or evil report, in the will of God, seemed just the same to me. I write not these things boastingly, but to the glory of God. Thou and others know what I am by nature, that in me, (that is, in my flesh,) dwells no good thing. This was the necessary preparative for the fore-named state of peaceful serenity of conscience, in a situation to which nature is above all things most averse,—to wit, daily dependence and uncertainty, being indebted or obligated to another for support, having nothing that it can call its own, save weakness and infirmity; and this is that glorious mystery, and seeming contradiction, which the holy apostle speaks of, in having nothing, and yet possessing all things. In this situation of mind I entered this city; and having looked around me every way, with resignation to turn as I might be drawn by the power of matchless love, and hoping from the looseness which I then felt from all parts of this continent, that I might be permitted to return home with my brother, (who I had heard was in town, and likely to sail soon,) even if my companion could not go with me; yet it was with this prospect, that I might probably have to return to this country, if life was spared, and I knew not how soon. On coming hither, I found that my brother was gone, and my companion not clear of this continent; so I concluded to wait for her a few weeks, or if it might be months, she expressing uncommon concern at the thoughts of being left behind.

During the time I waited for her, some Friends proposed to accompany me in visiting part of the families of Friends in this city, a service which had

divers times been presented to my mind in the course of my journey, yea, before I left London ; and when the proposal was made, I found a perfect freedom to join with it, it being with the concurrence of the Monthly Meeting, little supposing I should be held to it in the manner I have been ; but it is a service which the Lord hath been pleased to bless in a remarkable manner. I have been in 160 families, and attended six meetings every week whilst in town, as health permits ; besides visiting the sick and afflicted, and taking some excursions to the country. My companion when she came to town, being sometimes poorly in health, proceeded but slowly ; we now go together, having tired most of our companions, besides a couple of men Friends, who go to shew us the doors, and be witness to our labours ; there is nearly as many yet to visit, as I have been with.

Whether I shall go this winter, or ever, to any of the islands mentioned, is at present hidden from me ; but had not the prospect afresh opened after I had been here some time, I think I dare not have admitted the thoughts of staying this winter. But I have been blessed with seeing, yea, have been made instrumental to help back some of the before-mentioned lambs to the fold, one, in particular in this city who I hope may be made a serviceable instrument.

I have now given up expectation of seeing my native land before the spring ; at which time I hope to have the company of our beloved friend Samuel Fothergill on ship board : he is now in the city, also John Churchman and divers other Friends on the affairs of the Society. It is a difficult time to Friends in these parts, who are concerned to keep up their Christian testimony against wars and bloodshed : and especially to such as are concerned in state affairs. I

have had my health better than common in this city, for which blessing with all others that I am an unworthy partaker of, I desire to be humbly thankful.

MARY PEISLEY.

[It appears that Mary Peisley, with her companion Catherine Payton, and also Samuel Fothergill (then in America on religious service,) were made instrumental of much help and comfort to Friends in Pennsylvania, and some neighbouring states, who were under great alarm from the inroads of the Indians, some of whom had been engaged by the French in the war then existing between England and France. These Friends were earnestly and affectionately concerned to promote peace, and to exhort Friends to remain faithful in the support of their Christian testimony,—to abide in their tents, and not so much as to look outward, but to avoid and keep clear of every thing contrary to the peaceable spirit of the Gospel of Christ, and thus to shew themselves His true disciples.]

TO JOHN PEMBERTON OF PENNSYLVANIA.

RESPECTED FRIEND,—I have read and considered thy letter, and cannot help thinking that the temper of mind thou discoverest deserves some encouragement, which I am willing to give as far as is in my power. In the first place, I would remark to thee, without the least intention to lessen parental authority or filial obedience, so far as they are either lawful or expedient, that divers parents of this age have bent their thoughts and desires too much to earth, to have a clear and distinct discerning of the times and seasons in a spiritual sense, and of the sacred purposes of Him, whose wisdom is inscrutable, and whose ways

are past finding out by all the penetrations of finite understandings, uninfluenced by His own eternal light:—even then, we see and know but in part while here. But some of us have believed and seen in the visions of light, that the day of gospel light which has dawned will rise higher and higher; notwithstanding that some clouds may at times have intercepted its beauty and brightness, as has sorrowfully been the case amongst us, a people who have been highly favoured. And though I have not the least intention to derogate from the real worth of those honourable sons of the morning, who were made instrumental, in a great degree, to break down the partition wall, which carnal selfish men had erected, between the people and the Sun of Righteousness; yet I am not afraid to say, and give it under my hand, that it was and is the design of God, that His people in future ages should make an improvement on their labours, and carry on the reformation even further than they did. And notwithstanding a night of apostacy has come over us as a people, (as day and night naturally succeed one another in their season, and God keeps His covenant with both,) yet am I of the judgment, that that day has begun to dawn, in which the Sun of Righteousness will rise higher and higher, and with greater lustre than heretofore. But if those who are called of God to be the sons of this morning, look back to the night, and to them who have slept and been drunken in the night, (by sipping of the golden cup of abominations,) or even to the latter day,—they will frustrate the designs of Providence respecting themselves, though not respecting His own work. For it is His sacred determination to be glorious in heaven and glorified on earth, though these who would be called *His*

Israel be not gathered. And I am of the faith, that where the gospel has first been preached to them, as it is meet it should, such as neglect to embrace it, thereby rendering themselves unworthy of so great salvation, will be left, and the feet of the messengers turned another way, even to the highways and hedges, with a power of compulsive love, which will prevail on the halt, the maimed, and the blind, to come to the marriage of the King's Son; and by coming they shall be made strong, beautiful, and lovely, as a bride adorned for her heavenly husband, who shall not look back to those things that are behind, but press forward toward the mark for the prize of the high calling of God in Christ Jesus,—following no man's example further than they follow Him. And what if I say in the faith that is given me, that God has designed to carry some of this generation, in these parts of the world, higher and further in righteousness than their forefathers were carried, even such as were honourable in their day, and are fallen asleep in Christ. Therefore let them take heed that they limit not the Holy One of Israel, nor circumscribe the leadings of His blessed unerring Spirit, by looking too much at the example of others; for this has been a means of stopping the gradual progression of many glorious, well-begun reformations. Instead of going forward, they have looked back, and even sunk below the standard of the first reformers. Such as will be the happy instruments to labour for a reformation in this degenerate age, must differ in their trials from the sons of the former morning, and will find them to be of a more severe and piercing kind:—theirs were from the world, and such as they might justly expect therefrom,—not exempt from false brethren; ours will chiefly arise

from those under the same profession, clothed with the disguised spirit of the world, and that amongst some of the foremost rank (so called) in Society: and what if I say, (though my natural eyes may not see it,) that God will divide in Jacob and scatter in Israel before that reformation which He designs is brought about, in His church.

In regard to the matter proposed by thee, I shall answer briefly, without entering into the debates on either side, and say, that I am of the judgment, that if thou stand single and upright in thy mind from all the false biases of nature and interest, stopping thy ears to the artifices and pretexts of self-love, with all the fallacious reasonings of flesh and blood, and the subtle whisperings of an unwearied enemy, thou wilt find it more safe to suffer with the people of God, than to enter on, or undertake doubtful things, especially when thou considers the use which has been, or may be made of that tax [for the support of war]. I had not the least view, when I took up my pen, of enlarging in the manner I have done: but felt my mind unexpectedly opened, and feel a perfect freedom to allow thee to show this to such of thy acquaintance, as may be in like situation with thyself, that is, undetermined: not however that I want to expose this, with any other view than to strengthen the minds of the weak and wavering, and if it might have the same service, I had rather my name should be concealed.

In a degree of that love, which seeks the good of all, I conclude with respects to thee and the family, in which my companion joins, thy well-wishing friend,

MARY PEISLEY.

TO ELIZABETH CARLETON, DUBLIN.*

Stanton, near Philadelphia,

4th of Seventh Month, 1755.

DEAR FRIEND,—Thy kind favour of the Third Month I received last week, and feeling a draft of love with a desire to salute thee in it, I have taken up my pen, not knowing what may be given to add, save that I find an inclination to acquaint thee a little how we have fared, as Truth may open my mind so to do, if I am near enough to it to be aided by it. And in the first place I may inform thee, that I think I have nigh finished the most dangerous painful journey that ever I undertook ;—dangerous and painful indeed it has been to both body and mind beyond expression, or conception of such as have not trod the same trying steps, through paths not much frequented, where few footsteps of this generation appear ; and those ancient worthies seem almost worn out of the minds and memories of many professing the same eternal way of Truth which they did ; but alas ! how widely distant and sadly removed are some from it, and many have even lost the marks of the meekness, humility, Christian zeal and charity, with a patient suffering for the cause of God, though filling *their* seats in the visible Church. And here I am stopped from a humbling sense of my own weakness and unworthiness to be compared in the least degree to the valiants and nobles of the morning of this latter day ; yet I have been ready to conclude at times, that the trials and sufferings of a remnant, who are honestly engaged to be faithful in their measure according to knowledge, are more trying and dangerous in their

* She was married to Richard Shackleton the 17th of Tenth Month, 1755, his second wife.

nature than what those sons and daughters of the morning had to meet with and pass through. The latter had the winter and storms of adversity in the outward to meet, which had a tendency to drive to the Rock of Ages, where they found the warming rays of the Sun of Righteousness in the day of God's visiting power and summer season of His love and ingathering virtue:—their enemies were outward, that is, from the world, where they might expect them, open and manifest to the eye of reason. But *ours* are often secret enemies, hidden, and concealed from every eye and understanding, but that which Truth opens; and they often secretly smite in spirit and fight against the testimony of Truth which is delivered in the plainness and simplicity of it, and which comes not with enticing words of man's wisdom, calculated to tickle and please the curious outward ear, whilst the soul is starved, that immortal part which cannot feed on chaff or wind, but which seeks in the ministry solid, sound, plain, substantial truths, such as agree with the experience of true believers, and the present state of their minds. This kind of doctrine is too much out of use in America, as well as Europe; and instead of it, a sound of words which abounds amongst them,—words sound in themselves, but destitute of life and power, not suiting the states of the people (who want not to be amused with words, but aroused from their sins), nor proceeding from a feeling sense or experience of what they speak.

I have dwelt much longer on this disagreeable subject than I expected when I began it, or may seem necessary to thee, who art not (that I know of) concerned that way; but when it is considered that I have painfully felt it as one of the greatest sores and wounds in the Society with which I am

embodied, it will not be wondered at that my thoughts and pen run upon it when relating to a friend how I have fared. And now to return to the subject matter of comparison, *we* are in the summer and warm sun-shine of worldly prosperity, peace and plenty ; which has a natural tendency to draw from the Rock, and lull to sleep in the present, mean, miserable, and transitory enjoyments of this life ; whilst as regards the inward, it is a winter season, a day of darkness, gloominess and sore distress ; yea, famine, faintness and weariness of soul sometimes seize those who are made to see and deeply feel the state of the Church in general : though in some respects there is cause of rejoicing, and we have been favoured to see a little of the fruits of our painful labour, and perhaps more may yet be discovered in the Lord's time.

I told thee that I thought I had well nigh finished my journey in this country, and so I hope it is ; for I hardly think I shall have to appoint another meeting while in it this time ; yet I cannot see when I shall be fit to leave it. My companion has not quite done her journey ; and except I really believed it my duty, I cannot think of leaving her behind. Through mercy our love for each other is not decreased by our separation, but much otherwise ; and it is no wonder that we should be made more near and dear to each other, considering how much we have been led in the same track of suffering since separated, as well as together. This indeed must be the case with all them that know a growth in the Truth ; their love in it for each other will increase, though the ties of natural affection may, by length of time and absence, in some degree be weakened. This I think I have known respecting some in my native

land: I hope I want not natural affection, but my love for them in the pure innocent life of Truth has been much strengthened; though I have neither a will nor power to say so much to some of them by writing; they are as epistles written in my heart by the handwriting of Truth, which alone will stand the test of all events that may happen in the ordering of it. Dear S. Fothergill and Joseph Dickson have been great helps and comforts to us in their work and service, and are nearly united in spirit, particularly the former, whose tenderness and regard towards me I cannot but admire with love and esteem.

I shall now conclude with the salutation of true love to thee, thy family, &c., and as many of my friends as thou may be free to communicate it to, with the intelligence of my health, which is as well as I can reasonably expect. Thy friend in the Truth,

MARY PEISLEY.

After her return from America she attended the National Meeting in the Eleventh Month, 1756, and returned a lively account of her journey.

TO ELIZABETH SHACKLETON.

Russetdown, 28th of First Month, 1757.

DEAR FRIEND,—My bodily health is through Divine favour bravely restored for the time, considering the violent disorder which I have so long laboured under. When wise Providence is pleased to prolong life, He appoints means for the purpose:—may the lengthening of mine (if it be so) be to His honour, who gave it, to which I can subjoin this desire to Him,—‘O! may I breathe no longer than I breathe to thee!’

I can say but little as to my better part, save this,

—that I am still in the warfare, and have had of late sore struggles with some of the old inhabitants in the promised land, which yet remain unsubdued : but I hope by that precious faith, which is the gift of God to the saints, to wax valiant in fight against them. But of this excellent gift the enemy of my happiness strives to deprive me :—may thou my beloved in Christ, and I be helped to keep it to the end ; for it is the end that crowns all, and the crown is at the end of all things here.

What ailed thy dear husband that he could not add by way of P. S., some humbling admonition as usual ? there was room enough in thy letter. I had like to have said, ‘Brother Richard, where art thou ?’—an important question indeed when proposed by a heart-searching God to the sons of Adam, who have been placed in Paradise, that is, a state of happiness and glorious government of themselves and of the creation, to dress the garden of the heart, and to keep it from all venomous beasts of prey,—an awful task indeed !

I am, thy real friend,

MARY PEISLEY.

In the Second Month following, she laid her intentions of marriage with Samuel Neale before the Monthly Meeting of Mountmellick, to which she belonged, after which she found a concern to join in a visit to the families of Friends throughout that Monthly Meeting. This service she was enabled to perform ; and her friends give the following account of her last public testimony at the next Monthly Meeting, viz :—

“At our women’s Monthly Meeting, held at Mountmellick, the 13th of Third Month, 1757 ; in which

this our dear friend gave us her farewell visit, which we hope will not be easily forgotten by us. She found freedom, she said, to speak a little of her call to the service of visiting families, and that she met with discouragement at first by some; but afterwards, some judicious elders and a travelling Friend encouraged her. But the peace and comfort of her own mind in the discharge of her duty, exceeded all she had met with in her life before. She was drawn forth in a wonderful manner, and often had to advise us to stand fast in this day of great declension,—to stand fast in that liberty wherein Christ makes free, that so we might be God's free daughters as male and female are all one in Christ Jesus;—that we as a people were the hidden guests, and if we make excuses too long, our excuses at length would be taken, and then the Lord would send to the highways and hedges, and compel others to come in, even by that which hath invited us: for His table must be filled with guests;—that a glorious day would yet come, wherein the Lord would bring from the east and from the west, and from the north and south, and thousands and tens of thousands would be brought to sit down with Him in His kingdom; and that the invited unfaithful children of the kingdom would be cast out: for the Lord was able to raise up children of them that might be compared to the stones in the streets.

She also had to declare, that she saw (and that in the light) that the fields were already white unto harvest, and the faithful labourers but few; so she desired that all might do their day's work in their day, and mind the things that belong to their peace, before it should be hid from their eyes. And she saluted a remnant, whom she desired to remember

her ; that when they were absent in body, they might be present in spirit. An extraordinary power attended her ministry and prayer, which united the spirits of some to her in that bond of peace, which we trust will never be broken."

After this visit she returned home, and on the 17th of Third Month, 1757, was married to our aforesaid Friend in the meeting of Mountrath. [For the remarkable and awful events of the succeeding and closing three days of her life, the reader is referred to the *Journal of Samuel Neale*, see page 62.]

THE TESTIMONIES

*Of RICHARD SHACKLETON and his wife ELIZABETH,
concerning MARY NEALE, late PEISLEY.*

She was a shining pattern in a solid circumspect life and conversation, enabled to be so by following her great Pattern our Lord and Saviour Jesus Christ. Her soul loved and sought after retirement: she delighted in meditation on things appertaining to God's kingdom; and her speech, behaviour, and manner of speaking, to an intelligent person, would often bewray that her conversation had been with Jesus: and as her deportment was apparently seasoned with an holy awfulness, evincing whose presence she was in, so it tended much to inspire others who conversed with her with a degree of like awe and watchful fear. She was one of great inwardness of spirit, and diligent in giving heed to her spiritual Guide, not only in matters purely religious, but in concerns of a more external nature. From this inwardness of spirit and habitual acquaintance with her own heart, was produced a deep humility and self-abhorrence, which were very conspicuous in her to those who knew her most intimately. She laboured hard, travelled much, and suffered deeply in the service of Him who had sent her into His vineyard, and was eminently honoured and dignified beyond many; yet she thought of herself after all but as an unprofitable servant, who had only done what she ought, and sat down thankful and contented with that degree of peace which her Master was pleased to reward her with, and was satisfied to

be stripped and to want, as well as to be clothed and to abound.

Her ministry was deep, clear and reaching ; her conduct and conversation were of a piece with her ministry ; her life and doctrine went hand-in-hand as becomes a minister. She laboured faithfully according to the ability present, whether little or much, and carefully followed the leadings of the Spirit, in the exercise of her gift, willing as a mere instrument to be made use of as a sharp threshing weapon, as well as a watering-pot in the hand of her Master ; for she sought not to please man, but the Lord, not courting, but shunning popular applause, and zealously appearing against what she thought wrong in any, without respect of persons ; being neither moved by the smiles or frowns of mortals, from performing what she apprehended to be her duty, with a single eye to the honour of her Lord and Master,—so that she apparently had her building upon that immoveable Rock which has been the foundation of the righteous in all generations, and which remains to this day and for ever.

RICHARD SHACKLETON.

It has been on my mind, for some time, to write a few lines concerning my knowledge of my dear deceased friend, Mary Neale, with whom I have been nearly united and intimately acquainted for several years ; and I can say of her, that she was a tender nurse and help-forward of the true-born children of the heavenly Father ; for whom she could say with the Apostle, she travailed in pain, that Christ might be formed in them, and they might be complete in Him : by her living baptizing-ministry, which she had received from Him, who makes His

ministers as a flame of fire, she was often made to administer consolation to such. Those who too much neglected their own mercies, the repeated calls of wisdom in their hearts, and labours of her children from one time to another, she was often concerned to call and invite to return; she deeply mourned in secret on their account, having seen the danger they were in, and as one of their friends, she warned them faithfully thereof, in order to be clear of the blood of all men.

In her conduct and conversation she was an example of steady piety and solidity; and as she was sensible of her own insufficiency to keep them, she was concerned to be much inward in her mind with Him, who was more to her than all the world; and her desire was, that she might breathe no longer than she breathed to Him. She was a woman that sought true wisdom and found it, and who got understanding, in which she was deep, sound in her judgment, and skilful in speaking to the state of the auditory, amongst whom she had the Gospel to preach, which she was careful to adorn by a circumspect life. Her being so suddenly taken from us, has been the cause of sorrow on account of our great loss; but, as her work was done, and cut short in righteousness, and her spirit ascended to receive a happy reward for her faithful, constant, diligent, and undaunted labours in her great Master's cause, we desire to be given up to His will, and to be enabled to pray to Him, that a double portion of the same good Spirit, that was her guide, may be poured upon others; that there may be still witnesses to the same everlasting Power, which is unchangeable, though all men should forsake it!

ELIZABETH SHACKLETON.

Extract from JAMES GOUGH'S Memoirs.

“We went, next day, some miles out of our way to see our dear friend, Mary Peisley, being at that time in affliction. She had been a gay young woman, but in the youthful years of her gaiety, she was favoured with a powerful and prevailing visitation of Divine love; and giving up faithfully to the heavenly vision, she became a vessel of honour in the Master's house, receiving a gift in the ministry, and being reverently, watchfully, and livelily exercised therein, to the edification of Friends, where her lot was cast, she was indeed a useful member and a shining ornament of the church.—I am ready to conclude, that none in our day, from the time of this, the effectual visitation of Christ in her soul, adhered with more steadiness to His guidance through a variety of probations. She was, most part of her time, a member of the same Monthly Meeting with myself:—often were we together in public meetings, often on family visits. She visited Friends in England, Ireland, and North America, pretty generally; and soon after her return from her last journey, married our friend, Samuel Neale, and in a few days after, departed this life. I attended both at her marriage and her funeral, and am satisfied that she is gone to enjoy for ever the reward of a well-spent life, very much devoted to the service of God, and the promotion of Truth upon earth.”—pp. 99, 100.

THE TESTIMONY

Of the MONTHLY MEETING OF MOUNTMELICK, in the Kingdom of Ireland, concerning our dear friend MARY NEALE, (formerly PEISLEY) deceased.

She was educated in our Christian profession, yet, in her younger years was a lover of gaiety and vanity; till it pleased the Lord to enlighten and enamour her soul with the beauty of His blessed and glorious Truth, whereupon she gave herself up to serve Him with full purpose of heart.

Being called into the work of the ministry, she readily obeyed, yet with fear, being particularly careful not to be too forward; so that her offerings were like fruit in its right season, to the honour of the Lord and the consolation of His heritage; yet she rather feared than sought applause, was ready to give way to others, and rejoiced when the Lord's work was well done by any. She was a diligent labourer in spirit for the subjection of self and the prevalence of Divine Life; and as she was very careful (when a necessity was laid upon her) to rise up in that Life, so was she likewise to drop anchor, and sit down in it, more delighting in the pure silence of all flesh, and to hear the voice of her Beloved therein, than in any excellency of words; the reverent solidity and patience of her own waiting upon the Lord in religious meetings, being like a check to the forward, as well as a good pattern to the believers in general,

both in a public and private capacity. She was, when out of meetings, of an uniform conduct, retired in spirit, awful and weighty in her deportment ; her words few and savoury, administering grace to the hearers, consolation to the feeble-minded, instruction to the ignorant, and reproof to the unfaithful ; seeking much to have her conversation in heaven, and on every occasion to draw the minds of others thitherward. In Friends' families often drawn forth in the pure love of God, particularly to the youth.

In the discipline of the church, of singular service, waiting for wisdom to discern, and fortitude to support, what tended to Zion's order, peace, and prosperity ; not biased by the favour or frowns of any therein, so that (though but young as to the time of her ministry and services) she stood in the authority of Truth, like an elder and a pillar in the Lord's house, bearing the weight of opposition, and assaults of opposite spirits without giving way ; that Divine Power being her shield, and the munition of rocks the habitation of her soul.

Under a lively concern for the welfare and honour of every part of the Society, she was, at times qualified to impart tender and suitable counsel to her brethren and sisters engaged (in these perilous times) in the weighty work of the ministry and discipline, *to have a single eye to the glory of God, to prefer His service before their own, and get their day's work well done in the day-time.* In this, she freely gave up herself to spend and be spent, and to pass through various perils of the nearest and most exercising kind, by sea and land, often under great weakness and hardship of body, as well as pain of mind. Twice she visited the meetings of Friends through this nation ; once through England, and

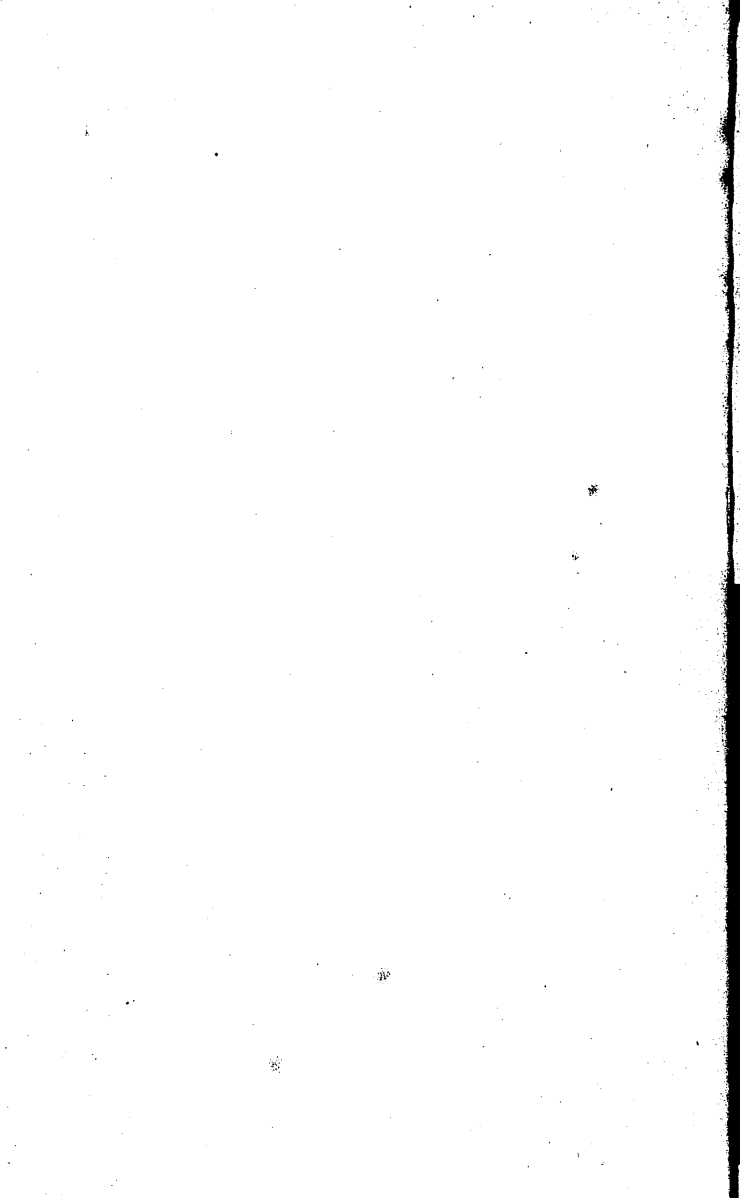
since that, through the American continent : and by accounts received, we find her services abroad corresponded with the testimony here given of her.

Since her return from her American journey, she (with some others) visited the families of Friends through the nine meetings of this Monthly Meeting, as she had done awhile before her said journey. The weight of that service laid chiefly upon her, and we believe she discharged herself faithfully therein. It was finished on the 14th of the Third Month last, and on the 20th, she was (after an illness of about fourteen hours,) removed by death to the sorrowful surprise of many, in a sense both of our own loss and that of the Church in general, in the sudden removal of this worthy instrument in the Lord's hand who, we believe, was well prepared to live with Christ in His kingdom, with whom her life was hid whilst here. She was, indeed, a true burden-bearer, a valiant warrior, that turned not her back in the day of battle, very nearly united in the celestial bond to such as loved Truth above all things ; and has left very few amongst us like her, in respect to faithful and diligent application to the great and primary end of our existence. On the 24th of the said month, her corpse was taken into the meeting-house in Mountrath, where a solemn meeting was held on the occasion, and several testimonies borne, many Friends from adjacent meetings attending ; after which, it was decently interred in Friends burying-ground in the said town. She died aged 39 years, a minister about twelve years and six months. We conclude, with fervent desires, that the sense and remembrance of her life and labours, may stir up her survivors to follow her as she followed Christ, in that holy path which none but the redeemed can

walk in, (there never having been more need than now when the church is greatly stript of bright ornaments and useful instruments, and when so many are indulging themselves in undue liberties,) that in the revival and increase of righteousness, the Name of our God may be glorified, who is worthy both now and for ever. Amen!

Signed in, and on behalf of our Monthly Men's and Women's Meetings, held in Mountmellick, the 1st of Fifth Month, 1757,

By Fifty Friends.





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